The Congregational Quarterly

EDITORIAL.

THESE lines are written during a week-end when the Disarmament Conference has adjourned, before the World Economic Conference meets, and when the Government's attitude to the payment of the June instalment of the American debt is unknown. It is therefore impossible to discuss these matters usefully, for comment will be out of date before it is read. The crucial question is whether, in regard to armaments, security, debts, tariffs, and all the rest, it is possible for the nations to begin to trust each other. Unless they do, the future is dark indeed. To-day is Whit Sunday, and it is a new baptism of the Spirit that is needed, a baptism by which faith will dispel suspicion, and fellowship replace enmity.

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The Times the other day had some caustic things to say about some of the resolutions on social and economic subjects discussed at representative religious Assemblies. While nobody could doubt the sincerity behind the particular resolution which made *The Times* for once forget its dignity, yet we cannot help feeling that there was much in its criticism. There has been too much sentimentality and woolly thinking about some of the propaganda of social enthusiasts. Mr. J. B. Reckitt's able and useful book, *Faith and Society* (Longmans, 7s.), is, in some ways, typical of the method of approach which now seems common among those who are leading the churches in social service. It is well meaning and intensely earnest, but far too long and involved. When he deals with the non-episcopal Churches in the past and present, in England or in the United States, Mr. Reckitt's misses undermine confidence, which is to be regretted, for, in the main, he is on the side of the angels, and his book ought to be read. The resolutions sometimes submitted to denominational Assemblies are likewise long and involved, and, when they touch practical politics, not always sound. We are entirely in favour of the thorough examination of the organization of industry, and in securing such modification and evolution if need be—as is necessary to secure a fair chance to every individual, but we cannot help thinking of the devastation that is being wrought even while this investigation proceeds, and especially among young people. We are told that 140,000 boys and girls between 14 and 18 are unable to find work at the present time. In 1932 160,000 boys and 116,000 girls reached the age of 14 and left school. In 1933, the corresponding numbers will be 179,000 and 117,000, in 1934, 265,000 and 173,000, while in 1937 430,000 juveniles in excess of

present supply will enter the market. Cannot the Churches combine immediately in pressing upon the Government the need for raising the school age and abolishing the gap between the end of school age and the beginning of unemployment insurance? In the long run this would prove not an extravagance but an economy. It merely would it—if Mr. Ernest Bevin's figures are correct—reduce unemployment totals by an equivalent of 560,000 adults by taking young people off the labour market, but it would save many who should be trained and equipped citizens from rapidly deteriorating into wastrels. Let the Churches celebrate the Centenary of the Abolition of Slavery by winning a parallel victory which would be of equal service to the community. The study of fundamental principles need not be postponed; it can be proceeding at the same time. These things must be done but we cannot leave the other undone.

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WHEREVER the Churches are going, it is more and more clear that, if they are to live, they must become what the Archbishops' Pastoral Letter in 1929 called "Schools of Sacred Learning". The ignorance of many Christian people about the Bible, the Church, and the most elementary matters of the Christian faith, is abysmal, and the Churches have to begin at the beginning and exercise a teaching ministry. Ministers who are trying so to do will find most useful suggestions in *The Teaching Church at Work* (S.P.C.K., 2s. 6d.) which describes various methods of group discussion, tutorial classes, *etc.* The book is edited by the Rev. C. E. Hudson, who has done much to popularize the idea of "The Teaching Church", and other contributors are Miss Forbes, Miss Alliott, Miss Street, Canon Leonard Hodgson, and the Rev. A. L. Woodward.

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So many parents fail—through shrinking or shirking—to teach their children the elementary facts about sex that it is becoming more and more evident that, difficult as it is, such teaching must be given in the schools. *Sex Education in Schools* (Howe, 3s. 6d.) gives an account of an experiment carried out in a large number of elementary schools in South Wales by the authors, Mr. T. F. Tucker and Miss M. Pout. Parents were first met in conference, and it was found that 91 per cent desired sex teaching to be given in schools:—

> The fathers often express the opinion that training children is mother's job.
>
> Mothers say they feel it is the teacher's task to instruct adolescent children.
>
> Teachers generally feel that it is the work of an outside specialist teacher on moral education.
>
> In other words, everybody realizes the necessity for moral education and everybody wants to shift the work on to some one else.

he age of 13 and over was fixed upon, and there was a "conscience ause" for parents who did not desire their children to attend. he three lessons are printed and the response of the children scribed. The teachers were questioned on the value of the experi- ent; 97 per cent were satisfied with the atmosphere of the classes, per cent held that the talks were of value, and 94 per cent that the periment ought to be extended. There was general approval of the ethod adopted, and of the teaching being given by outside ecialists.

The experiment deserves the careful consideration of all whose siness it is to deal with adolescents. Despite all that is heard about e new frankness of youth in regard to sex, it is amazing how norant many young people are, even on the eve of marriage. So , ministers and clergy are failing to give much-needed help, and ey should be on the look-out for any suggestion which will help em to perform a difficult and delicate, but very necessary, duty.

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is clear that if the Churches do not give themselves wholeheartedly the teaching ministry, their future is very uncertain. The Bishop Durham said some time ago that we were "living on an inherited pital of Christian morality which is steadily waning", and recently of. H. J. Laski wrote:

> The war dealt a mortal blow at religious belief as a body of permanent sanctions for behaviour; and the churches seem to have become rather a way of performing a time-honoured ritual than a method of influencing the convictions of men.

is true that on all sides there has been a lowering of religious d moral standards. Christians in middle life are no longer careful d scrupulous on points where once they were precise; they rarely m to consider as once they did the power of example. Younger k are quite frank and ingenuous about the lack of appeal organized gion makes to them. Twenty years ago a visiting preacher, even mere theological student, found that his host and family attended urch, for courtesy's sake if for nothing else. Now it is usual for young people to hike or golf or go on the river without the slightest ulm or hesitation. In humbler circumstances much the same thing pens; the charabanc and Sunday games in the park make the first eal.

How are the churches setting to work to combat the new pagan- ? Is any deliberate and organized thinking being done, any nite campaign being planned? Hundreds of churches are using ry ounce of their energy in order to raise money to maintain a lding and pay a minister's salary, as if these were the primary ects of a church's existence. Are we to wait until forced by nomic necessity before we recognize that all our huge buildings

are unnecessary, and that there are modes of ministry other tha a full-time paid ministry? The Rev. Roland Allen's propaganda r the recognition of non-professional ministers in the Church f England must needs find a speedy response in the Free Churche f the latter are not to sink under a material burden which is crushing t life and vigour. So many churches now exhaust all their strength n merely maintaining their forces that they are too anæmic for aggr sion, too despondent and fatigued for enterprise and adventu. When will Congregationalism do more to encourage the services f educated laymen, some of them quite as well equipped for the work f the ministry as many ministers? Are we content to maintain orga izations while life is being stifled, to run machines which are mere treadmills if they are not producing Christian men and women? f so, we are merely drifting into decay and death.

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WHILE the Churches are organized, it is well that their organizatio should be as efficient as possible. Here are two things which we ha long found perplexing:

(1) Why Congregationalism in this country has never adopted t machinery called by American Congregationalists the "Board f Pastoral Supply". Efficiently administered in Boston by Dr. A. Covell, the Board serves as a clearing-house of information f ministers and churches, and speedily brings them into conta Ministers of national reputation, of course, do not need such ass tance—they can obtain any supplies they want—but others find i great boon; they just send in their names with the Sundays they a free, and connexion is made for them. Here, everything is haphaza A country minister passing through London may write to the Secreta of the Union, or of the London Congregational Union, or of t Colonial Missionary Society, or to a ministerial friend, or direct t Church Secretaries. Without adding to office staff, the Congre tional Union could render a real service to ministers and churches, a to visitors from other lands, and at the same time could begin t encourage the use of laymen.

(2) Why the L.M.S. continues to maintain a Publication Depar ment separate from that of the Congregational Union. Once agai that Department, despite profit on its magazines, has had to repo a loss—in days when the L.M.S. deficit is an anxiety pressing on a the churches which they are never able to forget. If the Societ existed *in vacuo*, so to speak, the financial loss on the Departme might be justified as propaganda, but, in the present situation, means that the Congregational Churches are carrying an unnecessar set of overhead charges. Not only so, but the two Departments pu chase separately and thus miss the advantages accruing to the larg

ale purchaser. It is true that along certain lines there is co-operation tween the Livingstone and Independent Presses, but on major sues they are two and not one. As we have said before, it was in-fensible in good times, it is almost criminal now.

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HE point raised by our correspondent in the letter printed within serves the attention of all in charge of our Colleges. For long it is been obvious, especially in the sphere of *Old Testament* scholar-ip, that Congregationalism was passing through a lean period. We member the joy with which, eleven years ago, Buchanan Gray ailed the coming of the *Congregational Quarterly*, and looked for-ard with eagerness to co-operation with the Editorial Board, pecially in the field of *Old Testament* reviewing. But our first mber, while it contained reviews from his pen, contained also Dr. rnon Bartlet's appreciation of his colleague's life and work—and his hopes and ours were dashed. When he was taken from us there as no Congregationalist to step into his place, certainly nobody who uld fill his shoes. Fortunately, in Dr. Naish and Dr. Wheeler obinson we have found ready and expert help, but it is no credit to e denomination that it has to look beyond its own borders for men fill its Chairs or to assist in the biblical part of the review section its journal.

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ow many readers of these pages believe, we wonder, in "the iversally current statement that the present monks of Buckfast bey have built their own church"? It is safe to say that probably st of them do, and that this tradition will be handed on to successive nerations. Dr. G. G. Coulton of Cambridge, an historian who is t inclined to accept evidence without investigating it, believed it til he paid a personal visit to Buckfast. He reports:

> I found that the monks were not only dependent upon a professional architect . . . but that nearly all the stones, even the plain stones trimmed for walling, had been cut by hired workmen and simply laid in place by lay-brethren with whom one priest-monk had also worked.

When stories are once accepted it is extremely difficult to scotch em. The Russian troops passing through England is one of the ry few exceptions to the contrary.

The Roman Catholic attitude to truth and history has always called r comment, as episodes in the lives of Acton and Newman eloquently stify. In *The Holy Year* Father C. C. Martindale has a delightful te in which he says:

> The Pope, however, freely encourages us to believe that even human records, properly treated, are, substantially, suitable for giving us a true view of *fact*; and since Catholics are far less given to wild theorizing than too many other historians have been, historical research can be trusted to make good progress in their hands.

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We are indebted to several readers who search every page of our journal quarter by quarter in the hope of discovering errors, printer's or otherwise! We rejoice in their enthusiasm, and gladly join in the whoop of delight that they sometimes make. We commend to them the following:—

> When your garage man makes a mistake, he adds it on to your bill.
> When a carpenter makes a mistake, it's just what he expected.
> When a preacher makes a mistake, nobody knows the difference.
> When a lawyer makes a mistake, it becomes the law of the land.
> When a doctor makes a mistake, one sends flowers.
> But when an editor makes a mistake—*Good Night*!

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The Theological Conference of Congregationalists will this year be held once again in Cambridge at Westminster College. Dr. Horton will preside, and the subject is "Moments in the Self-Revelation of God". The speakers are Dr. John Short ("God and Self-Revelation"), Professor C. E. Raven ("God in Personality"), the Rev. F. Wrigley ("God in Conscience"), Mr. E. Cunningham ("God in Animate Nature"), Dr. B. L. Woolf ("God in Inanimate Nature"), the Rev. F. Lenwood ("God in Holy Men"), and Dr. A. C. Bouquet ("God in Christ"). Application for membership of the Conference should be made to the Rev. E .W. Johnson, M.A., B.D., Cheshunt College, Cambridge. The charge from Monday evening to Friday morning is two guineas. We hope in our next number to print the papers read at the Conference, together with an Impression.

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Our correspondent writes: The searcher for "A Laughing Christ" will not find much satisfaction in this year's Academy, nor indeed the searcher for religious pictures of any kind. Neither the modernist "Cana of Galilee" nor "*John* 21^{1-8}" is pleasing, though Miss Maud land Howard's "The Lord God sent them forth" presents a good painting of a youthful Adam and Eve. There is an unfortunate contiguity between a bronze bust of Cardinal Bourne and a small, rather horrible carved wood Head of Christ, open-mouthed. Mr. W. O. Hutchison's "Bus Row—Derby Day, 1932" shows the buses and the bookies and a row of sandwichmen with texts like "The Wages of Sin is Death" and "The Wicked shall be turned into Hell". Those who like that sort of thing will find the colours of Mr. Ernest Procter's "Altar-piece for Church of St. Mary the Virgin, Penzance" very pleasing, but Mrs. Sargant-Florence's cartoons "Suffer little children to come unto Me" and "Pentecost" did not attract me at all.

In general the outstanding artists of the exhibition seem to be Mr. Harold Knight and Dame Laura Knight, Mr. Gerald Kelly, Mr. F. W. Elwell, and Mr. H. James Gunn. Mr. Gunn's "Pauline and Chloë" and his portraits of Mr. A. S. Vernay and Delius are extremely

od, the portrait of the blind composer giving a very striking repre-ntation of old age. Mr. Munnings's horses are as attractive as ever, d Mr. Elwell's "Reading a Will", "Man with a Pint", and "The brary, Eaton Hall" are all successes in their respective spheres. Mr. elly's "Miss Anna Christine Thompson" is an extremely fine paint-g, described by the *Times* as "the picture of the year", though "Jane XXIII" is not inferior to it. Dame Laura Knight's "George ernard Shaw" did not strike me as particularly successful, but not ne of Mr. Knight's six paintings falls below his usual level. Mr. W. W. Russell's "Bertram Thomas" is an extremely good portrait, d the same can be said of Sir John Lavery's "James Maxton, M.P." d the President's three portraits. Mr. Oswald Birley's portraits of r Abe Bailey and Mr. Neville Chamberlain are well done, Mr. hamberlain looking indeed as if he is bearing the burden of the untry's finances. Mr. Glyn Philpott's "Lord Melchett" is striking d unusual, but Mr. Sickert's "Diana Forbes-Robertson" will not lp his reputation. Special mention should be made of half-a-dozen intings by Mr. G. Spencer Watson. There is much that is good nong the landscape paintings: indeed, I should like to spend a orning concentrating on them alone.

If the secrets of the notes in my catalogue were to be revealed a te would be found opposite Mr. A. R. Thomson's modernist rtrait of Mr. Alfred Hitchcock, "I should think he will curse the inter", though we will not disclose which ladies are referred to in e words, "Capable of temper, I should say", and "Should not like marry her".

There is little in the way of humour among the pictures, for not uch can be said about "The Interlude"—the old policeman and cook eme. On the other hand, the "Episode in the Childhood of a enius", showing a boy perched on the top of the signpost of the Lord elson Inn, is quite successful.

There is an equestrian statue of John Wesley and a poor bust of r. George Lansbury.

GOD AND FAITH.

FAITH is a kind of belief. What makes a belief a case of faith is different from what makes it a case of knowledge. This difference however, does not consist in the amount of evidence that sustains the belief. A belief may have all the evidence necessary to make it a case of knowledge, and therefore be a genuine instance of knowledge, yet at the same time be an instance of faith. But the feature of it which makes it a case of knowledge is different from the feature which makes it an example of faith. A belief may be both a faith and knowledge just as the same identical man may be both a father and a son; but the feature which makes him a son is different from that which makes him a father. Thus faith and knowledge are not necessarily opposed to one another, nor exclusive of one another. They simply are different.

A belief is faith to the degree a man feels that most precious value is dependent on the truth of it. If my son's honesty is very precious to me, my belief in his honesty is a faith. Whether or not that belief is also knowledge, depends on what evidence supports it and how that evidence has been gathered and tested. My belief that the time of day is now ten o'clock is not a faith, it is only a belief, if no great values are dependent on the truth of it. But if I have been told that my life will be out of danger if I can survive until ten o'clock and if my belief that it is now ten gives me new courage and hope and assurance that I shall live, then this belief is a faith. It may at the same time be a case of knowledge, if evidence to support it has been gathered by observing relevant data and reaching conclusions by rational processes. On the other hand, however, it may not be knowledge. If the belief is not supported by the tests which would make it knowledge, it is a belief and it is faith, but it is not knowledge.

The test whether a belief is a faith is quite simple. If change in the belief makes a great difference in what I live for, it is a faith. If change in the belief does not greatly affect my major objectives, it is not a faith. I may believe that light travels at the rate of 186,000 miles a second. I may later change that belief, attributing a quite different rate to the speed of light. But if that change of belief does not appreciably affect my manner of living, it is not a faith.

The point we want to make just now is that the quantity and quality of evidence supporting a belief is not what makes it a faith. A belief unsupported by valid evidence might be a faith, but the lack of evidence is not what makes it faith. A belief supported by utmost evidence may also be a faith. What makes it faith is the way it affects my life, and not the quantity of evidence sustaining it.

If we have been correct we can say there are two kinds of faith. ere is faith in the form of that kind of belief which is not supported evidence and so is not knowledge. But there is also faith in the m of that kind of belief which is supported by evidence and is owledge.

Since a belief which is faith redirects the living and transforms e personality of him who has it, it would seem that no belief should more carefully tested and better based on evidence gathered by servation and reason than the belief which becomes a faith. In ner words, the only kind of faith which is good is the kind which nsists of beliefs which have met all the available tests of knowledge. ne only kind of beliefs good enough to serve the tremendously im- rtant function of faith are the beliefs which also constitute owledge.

But please do not misunderstand this limitation of good and stworthy faith to the bounds of knowledge. We do not mean owledge in the sense of that which is proved beyond question to true. There is no such knowledge about existence. No kind of istence can be proved with that finality with which we prove a pro- sition in pure mathematics. When we say that all good and stworthy faith must consist of beliefs which are also forms of know- lge, we mean knowledge in the sense that the law of gravitation is owledge even though Einstein be correct in showing error in it. e mean knowledge in the sense that man had knowledge of the rface of the earth before he discovered it was not flat. We mean owledge in the sense of that which has met the tests of observation d reason so far as we have been able to apply them. We mean owledge in the sense of that which is on the march toward the final th and is shown by tests to be some approximation to it.

When we say that observation, reason, and experiment are the le basis of genuine knowledge, and also the sole basis of worthy th, a problem presents itself. No man can test by his own observa- n, reason, and experiment more than a very few of the beliefs hich he must accept if he is to live in the world of modern life. ne overwhelming majority of all the beliefs accepted by the intelli- nt man of to-day have never been directly tested by him and never ll be. That means that he accepts them from some authority. That true even of the scientist working in his own special field. It is parent that every one must get most of his beliefs from some thority.

There are good authorities and bad authorities. The only good thority is the one that serves as a depository of only such beliefs have been tested by observation, reason, and experiment. It does t set out to make a proposition into knowledge by fiat, or to make true by exercising some power over it. A good authority is only a

transmitter. It merely serves to hold and transmit in accessible form the propositions that have been tested, along with a record of the testing. The test of a good authority is its ability to set forth and demand the evidence gathered by observation and reason for the beliefs which it upholds. A good authority must be able to back its beliefs as a good government backs its paper money. A good government must be able to give cash on demand for its paper money; and a good authority must be able to give evidence on demand for its beliefs.

Is there conflict between our claim that all genuine knowledge and worthy faith must be based only upon observation, reason, and experiment, and the plain fact that every one must accept most of his beliefs from some authority? No. When beliefs have been thoroughly tested in this way by some qualified authority, it is not necessary for each individual who accepts the belief to do the testing for himself. Thus large place is given to authority, and at the same time observation, reason, and experiment constitute the only basis for genuine knowledge and worthy faith.

Intuition also has its place in generating beliefs which constitute valid knowledge and worthy faith. However, we must understand precisely what we mean by intuition. Often it is used very vaguely.

Sometimes intuition means knowledge at a glance. But such a belief is valid knowledge only when it is the result of long discipline in observation, inference, and experiment with the materials under consideration. For example, a scientist may glance at a test tube or some pointer readings and immediately have a flash of insight into the truth of some proposition. But such intuition is trustworthy only if he has made many, many observations, checked them with most elaborate calculations, and thus built up a system of habits which at such a critical juncture may enable him to hit on some great truth in a flash of insight. A doctor might glance at a patient and know almost immediately what is wrong. If he is a good doctor he will make further tests to guard against error—though in many cases his tests will only corroborate his original "intuition". A mother may know by intuition why her child is so happy or so cross. A mechanic may know by intuition what is wrong with the automobile. A person long experienced and gifted in social life may know by intuition the right thing to do or say in a difficult social situation. But none of this is contrary to our statement that observation, reason, and experiment are the sole way to knowledge. It only means that when these disciplines have been long and diligently applied to some special field, one develops in the course of time a system of habits which enable him to react with the right idea or adaptive behaviour to a difficult situation without at the time going through the elaborate process of investigation. Some persons skilled in restricted fields

reover, have short cuts to thinking, such as symbols, which serve reduce to order a vast array of detailed facts. This is pre-eminently e in mathematics. Such symbols may enable one to make great os in thinking his way through a problem, and these leaps may called intuition. But they are only short cuts in the labour of ervation and reason, and not another way to knowledge.

Sometimes in difficult moral situations a new idea concerning one's y may come to a man with startling suddenness and with over-elming conviction. At such a time he may cry: *Here I stand, so p me God: I cannot do otherwise.* But such intuitions are trust-thy only if he has observed and reasoned long and earnestly over matter in question so that the intuition is only the fruition of all se elaborate and long continued searchings.

Imagination also has its place in finding truth by the scientific hod. The structures of reality do not force themselves upon our ds willy nilly. We must project in imagination some possible icture of the world, and then ascertain by observation, reason, l experiment whether this structure really does fit the realm of lity under consideration. The realm may be that of physics, mistry, mental processes, society, morality, jurisprudence, or the of God in the world. If one wants to read the work of a most ring, audaciously vaulting imagination, let him not go to *Alice Wonderland* but to the books of Einstein.

There are many different beliefs which constitute the supreme h of different people. In our world of to-day there are three in ticular I would mention. First, there is belief in some ideal, that in some objective for human living which does not yet exist but ch, it is hoped, may be attained or approximated. Second, there elief in some "Power" which is held to be supernatural and so not essible to observation. Third, there is belief in a process which be constantly observed and dealt with in practical, everyday ng.

The ideal as object of faith is very common to-day. Most un-gious, as well as many religious, people make it supreme. Not y the non-theistic humanists, but great numbers of modernists who themselves theists, set up the ideal as the supreme object of their h, and human striving to attain it as the chief concern of man. The ists among these value God primarily as one who will help them to in the ideal. Hence the ideal, and not God, is the supreme object heir faith. They may even say that it is belief in God, even more n the actuality of God, which is important in helping them to attain goal which is the object of their faith.

The second object of faith is a supernatural Deity. People having object of faith may well have ideals, also, just as some of the alists described in the preceding paragraph may believe in Deity.

But the difference appears when we consider what is the primary ob of faith. Is it the ideal? Then we have the first object of faith. it the "higher Power" that is believed to exist? Then it is this sec object of faith. Belief in a supernatural personal God may be ba on inference and speculation, as represented by Professors Brightn and Montague. Or it may be based on revelation and authority, represented by the Fundamentalist. But it is not based on obser tion, reason, and experiment. It cannot be.

The third object of faith is the process of growing good where it may be found. We may often be in doubt as to just what is growi good and what is not. But that good does grow is a fact that can known by observation, reason, and experiment. Belief in growi good does not necessarily mean belief that the world is getting bet all the time. That may or may not be so. It is very difficult to fo any reliable judgment on that. But rather the point is that there a process of growing good. The growing good may be cut do again and again, obstructed and overwhelmed in many ways, on to spring up in one form or another, anew. It may grow and and grow again like the grass, or it may grow through the centur like the giant sequoia, beaten down by storms and fires but still creasing. But that it grows one can scarcely doubt who makes pro observations. By growing we mean that men do not construct it make it increase, but that it does increase when proper conditions provided, much as the grain grows when required conditions present, although the farmer himself never actually makes the grow

The increase or growth of good is not only the multiplication a diversification of situations which are satisfying but, what is m important still, the relating of these situations into a system of su sort that they sustain one another and mean one another. C situation *means* the whole system when my enjoyment of it is d not merely to the nature of the immediate situation, but to the fa that this situation promotes and contributes to the whole system other situations, and hence represents or means them. Thus progressive integration of situations of values give maximum meani and value to life. Hence growth of good is the progressive integrati of valuable situations.

The development of such an organization of life and the world what is meant by the growing good. It is not some far-off divi event. It is not an ideal. It is actually going on in our midst. can be found by observation. Let three children grow up togeth under favourable situations, and you can observe it in their triu life. Let a group of men engage in some industrial undertaking unde favourable conditions and with right methods, and they may fi themselves increasingly becoming sustaining members of a soci whole. Their activities may become more important, more use

d significant, as they become sustaining and sustained members of e social whole in which they play a part. Or again, put Mark opkins on one end of a log and a student on the other, and you may serve the growing good.

Neither the deified ideal, nor the hypothetical Deity beyond the ope of observation, is equal in worth to the growing good with all possibilities which exists in our midst. Indeed, this growing good Deity.

There have been two common errors equally pernicious in the way faith. One is passivity. The individual does nothing. He has at kind of faith. The other is officious control. The individual es to shape and control the growing of life to suit his own plan or rpose. Or he presumes to think that he can make the growth of od, as a farmer might think he could actuate the growth of grain, some magic power of his own. He has that kind of faith. Such officious and altogether foolish assumption of power to control and nstruct the good, instead of letting it grow, after one has done his most to provide the required conditions, is most common in these ys, when it is imagined that man is the shaper of his own destiny. ny attempt to reduce the growing good of life to cut-and-dried programmes and sharply defined objectives, and constantly subject it to e manipulations of human control, is disastrous. Neither a growg flower nor a growing child nor a growing social group nor a growg culture nor a growing ideal can be treated in that way without saster.

Different from both of these ways of faith just mentioned is the ird way. According to this way of faith one constantly guides and nconstructs human plan and purpose to meet the requirements of the owing good. Instead of trying to construct the growing good by s own efforts, and instead of trying to make it suit his own plans d hopes, one ministers to it, gives his utmost in service and loving votion to it, and reshapes his plans and hopes to meet its requirelents. Men who go this third way of faith maintain an attitude ward the growing good which is ever sympathetically sensitive and sponsive to it, always endeavouring to maintain those conditions hich will keep their wills in alignment with it. Always they refrain om trying to make the growing good conform to their own wills, ogrammes, and purposes. For they fully acknowledge and dotedly practice the basic truth that this growing good is holy. It God. Therefore they must give themselves to it to be made ever ew into its likeness. Never must they try to make it into the likess of themselves. They need to be purified and made anew by the owing good. Thus this third way of faith is theocentric, not man ntred.

So we have then these three supreme objects of religious fa
One is some supreme human ideal. This is the faith of the
theistic, religious humanist. His faith is stable but not grow
The second object of faith is a supernatural Deity that can be kn
only by speculative inference or by revelation. In this case fait
neither stable nor growing. The third object of faith is the ac
present process of growing good going on in our midst, with all
possibilities. This is the object of faith for the theocentric natural
It is stable and at the same time growing.

The faith which takes as its object either a supernatural Deity
a human ideal is a faith that is based on some human idea or id
of what might be. It cannot be based on observation, reason, a
experiment, for these procedures can deal only with what is. An ide
that is to say, something that does not exist but is held up hopeful
as something to be attained, cannot be actually observed any mo
than a supernatural Deity can be. Hence a religion which mak
either of these the supreme object of its faith cannot test its beli
by scientific method. The non-theistic naturalist who glorifies so
cherished human ideal may insist that he is very scientific, but he
not.

Every deep genuine religious faith involves the giving of ones
quite completely to the object of it. Hence he who makes the ob
of faith an ideal, must give himself quite completely to that id
before ever it has been tested as an actuality in existence. Thus
must be doctrinaire, dogmatic. He cannot hold his ideal to const
reconstruction, testing, and change in light of further findings,
he has no standard of reference except the supreme ideal itself, if
has given himself to it as the highest object of faith. So also w
him who serves blindly a supernatural personal Deity. He can o
hope that he is living well; he has no reliable means of testing
assumptions. What changes there have been in the declarations
unquestioned authority concerning good and evil!

If the only worthy faith is a faith based on observation, reas
and experiment, then the only worthy faith is that of theocent
naturalism. There the object of faith is something that can be observ
and experimented with. Furthermore, such an object of faith mak
a man's religion a matter of practical everyday living. It also make
personal religion indestructible, unsloughable. We hear young me
say, "I've lost my religion", because they find they cannot continu
to hold certain religious beliefs which conflict with observabl
evidence. Their beliefs were only socially adopted ones, untested b
living. But the faith upon which theocentric naturalism is based can
not be "lost" in such a way. It cannot be sloughed. This is becaus
its belief is based on actual, living evidence. And such a faith wi
not produce that conflict of loyalties which often makes a religion s

vastatingly destructive to personality. This conflict comes from deavouring to sustain loyalty to that which is believed, and to those o taught the belief, in the face of contrary evidence that is open to servation. Faith in the growing good will have no such conflict.

Such a faith will make religion constructive, and no longer merely fensive and apologetic, for ever trying to protect a set of beliefs ich observable evidence will not sustain. And such a faith will ke us tolerant without making us indifferent. Earnest religious in-erance is due to the fact that certain people feel that all the values their religion, and hence of their lives, depend upon holding fast l unchanged to certain fixed beliefs. Therefore they are desperately aid of losing these beliefs and must be intolerant toward any who uld challenge or disprove them. But when we hold our beliefs ject to correction and discarding in light of gathered evidence, ring our devotion to such observable reality as we come to know, can combine tolerance in belief with a compulsive zeal for reality.

Such a faith will keep a man from masking the face of Deity with se beliefs. It will keep him from the greatest religious tragedy of , which is that of building up a wall of cherished heart-warming liefs which shut out from him the most precious reality there is. e faith of the theistic naturalist keeps him always finding reality ew, sensing more and more its laws and possibilities, and getting ser and closer to the heart of it. For his greatest good and his very d will be the process of growing good itself.

H. N. Wieman.

INTERRELIGIONISM IN INDIA.

The discussion of the American Laymen's Report, *Re-thinking Missions,* in the columns of the *Congregational Quarterly* and elsewhere, raises questions of very great importance which affect vitally the future of Foreign Missions. Indeed, they go deeper still and involve our conception of the place Christianity holds among the world religions. It is true, as the Laymen say, that "the mission enterprise is at a fork in the road and that momentous decisions are called for". Thus we must make clear to ourselves whether, as Mr. Cusden in his article in the last issue of the *Quarterly* suggests, the way to "a universal religion" is to be reached by syncretism and eclecticism. We must also make clear to ourselves what these words signify in our use of them and whether that is what is implied by the "sharing" with non-Christian religions which the *Report* advocates. Thus Dr. Douglas Horton in his January article agrees that "there is room and there is need for real sharing", but at the same time he is emphatic that the *Report* does not advocate "religious eclecticism".

Perhaps we have to examine more closely than we have yet done the alternative views of Christianity as in its essence, to quote the *Report* again, "one among various types of religious experience" or as, centrally, a divine revelation. The Barthian theology has recently placed these two conceptions of the character of our religion in strong contrast to each other and we have to decide for ourselves whether they are rival or complementary conceptions. Is the Christian missionary called, as the American Laymen believe, to engage in "co-operative religious enquiry through give and take" or, as Barth would claim, in the announcement of a miracle? It would appear as if there was a radical opposition between these two views of the place that Christianity holds among the religions. It may, however, prove to be the case, on a closer study of the subject, that there is not here so irreconcilable an opposition as appears.

It may be useful in these circumstances to consider this problem as it presents itself in the actual intercourse of the religions at the present time in India. Whether the method of "sharing" and "co-operative religious enquiry" is the right way or the wrong way there is no doubt that it is a way beset by perils and it is well that these should be realized. Someone recently, discussing the religious situation in India, referred to one of the ills that afflicted it as "the blight of interreligionism". We may be quite sure that such an American layman as Professor W. E. Hocking has as little desire as Karl Barth to envelop Christianity in a Vedantic fog and call the

ultimate faith. Yet that is the road of reconciliation which many following in the hope that thus the end that the American Laymen seeking may be reached and "the names that now separate men y lose their divisive meaning". It is well that we should try to cover the premisses that are leading many non-Christian Indians to comfortable conclusion that "all religions are equally true".

This is, indeed, one of the roads of escape resorted to by those who no longer hold to the beliefs of their fathers but who are unwilling abandon religion altogether. The people of India, especially the ndu people, have been far too deeply rooted in religion to find it y to cast it away. And yet how can the thoughtful among them id a revulsion against it? "Religion", Sir S. Radhakrishnan tes[1], describing the attitude of his fellow-Indians who find themves in this position,

> is set down as the cause of our intellectual and national bondage, of our failure and lack of vitality. Many of the Indian leaders are convinced that orthodox fundamentalism . . . has cost us a lot in struggle and suffering, in stunted manhood and deformed spiritual growth.

ey are, accordingly, he tells us, "devising ways of escape" which ge from "dogmatic denial to dogmatic affirmation". Among these of the most popular is that described as "interreligionism". This n attitude to religious problems which relieves one from the necesof making a clear decision. Truth need no longer have definite lines, and we can advance along a broad and accommodating high-, preserving an easy tolerance towards views that are divergent n those which we hold. It is, apparently, that conception of gion that Professor Radhakrishnan himself adopts. He says[2]:

> The different traditions are like so many languages in which the simple facts of religion are expressed. Speech may vary but the spirit is the same. There is significance in all forms of worship, however crude and foolish they may seem to us. . . Any name, any form, any symbol, may set the whole being astir, and the divine in the heart of the seeker lifts him up and accepts the offering.

This is an interpretation of man's religious life which is not con-d to India, but is making its way among men everywhere and ch appeals to many as generous and tolerant. It demands investi-on, and it is fitting that it should be investigated in its Indian ironment, for it nowhere has so great a vogue as in India, and that the reason that it finds there a spiritual climate peculiarly favour- to its growth. When it is not simply the product of mental sloth timidity, but possesses deeper roots, these find in India, more haps than anywhere else, a soil that nourishes them. This will ome evident as we examine some of the expressions of this view which India provides us.

1 *The Idealist View of Life*, 49, 52. 2 *Op cit.*, 119, 122.

The reason why the spiritual climate and soil of India
peculiarly favourable to this conception of the relation of the relig
to each other is that in India more than anywhere else in the w
we find pantheism governing men's thinking. From the earliest ti
this relation of God and the world to each other has exercised a
trolling influence over the thought and aspiration of the Indian peo
The prevailing type of pantheism there is what has been ca
acosmic monism, the denial of the world and the affirmation of
"One without a second", *brahman*. But there have been innumera
grades and variations in the actual types of religion that have,
various times and among various classes, governed the lives of
Hindu people. All of them inevitably, from their pantheistic p
misses, recognize a variety of manifestations of the divine and
variety of modes of approach to them on the part of the human w
shipper. To quote a modern pantheist of the West, J. A. Picton:

> Pious Catholic, Protestant, Vedantist, Mohammedan—all by
> implicit, though unrecognized, necessities of their faith, worship
> same God as ourselves.

This interreligionism is the natural consequence of pantheism,
for that reason it is more widely prevalent in India than anywhere e

The modern Ramakrishna Movement has set itself to develop
aspect of Hinduism and to display its consequent tolerance and c
prehensiveness. Here is one frank expression of its implication
the words of the founder of the sect, Ramakrishna Paramha
himself:

> I have now come to a stage of realization in which I see that G
> walking in every human form and manifesting Himself alike thro
> the saint and the sinner, the virtuous and the vicious. Therefore w
> I meet different people I say to myself, "God in the form of the s
> God in the form of the sinner, God in the form of the unrighteous,
> God in the form of the righteous". He who has attained to
> realization goes beyond good and evil, above virtue and vice,
> realizes that the divine is working everywhere.

It is obvious that to one who has attained such realization the
no scale of values by which religions or religious teachers can
classified as bad or good, higher or lower. God is equally to
reached in and through them all. He is, as the pantheist poet puts
"as full, as perfect in a hair as heart". Kali or Christ or Allah—th
is no difference. Tolerance is axiomatic on such premisses as ther
The monks of the Ramakrishna sect are ready to join in any worsh
They observe the birthdays alike of Christ and Krishna and have
quested to be allowed to join in the sacrament of the Lord's Supp

It is perhaps hardly necessary to investigate this type of int
religionism further. If Christianity were to form any synthesis on t
basis that is here proposed it would cease to be Christian. A doctri
of pantheism is necessarily an implacable enemy of the religion

sus. The god Pan, as Sainte-Beuve, I believe, has said, represents e final opposition of that which in the interpretation of human life d of the universe Christ Jesus signifies. We should, indeed, welme every friendly approach by the Hindu to the Christian faith, ery desire on his part to understand it, but when a distinguished indu editor announces that "a Hindu-Christian synthesis is being rked out in India" we can see no possibility of any such accomdation being accomplished.

The attitude of Mahatma Gandhi to Christianity rests upon prepositions that differ somewhat from those of such bridge-builders Sir S. Radhakrishnan. He seems to be much nearer to theism an to pantheism, but, on the other hand, his agnosticism makes him able either to press his own religious views upon others or to conat to their pressing theirs upon him. His attitude is not so much at of interreligionism as of regional religion, *cujus regio ejus religio*. od being "an indefinable, mysterious Power that pervades everyng", Mr. Gandhi feels that "he must restrict himself to his ancestral igion" and would have others act similarly. This is a quite reasonle view for one to hold who does not believe in a divine revelation. ow can we, "little, crawling creatures", claim to possess assured owledge in regard to Him? To Mr. Gandhi the religions, as C. F. ndrews says, are to be "separate units working out their individual stiny in cordial, harmonized, friendly relations". He, apparently, kes up the position, not that all religions are equally true, t that there is so much mixture of error or uncertainty in them all at Hinduism is good enough for him, and even animism for the imist. He seems to despair of attaining to religious truth and would content that all men should go onward side by side in humble erance of each other's ignorance.

These are views of religion that it is well that we should understand d which we can recognize as, on their premisses, reasonable and, deed, quite proper to hold. Those who hold them in India are, no ubt, consciously or unconsciously influenced by the problem of the nflict of religions that faces them in that country. They are seeking vay towards that religious tolerance which is a necessity of the very istence of any Indian nation. They would find a ground for tolerce either in the principle of pantheism which "flattens everything t", or through the acknowledgment of a general ignorance which s the same effect of reducing all alike to the same lowly level. This igious relativity seems also to be the view that is approved by Dr. abindranath Tagore, who writes:

> The Hindu has always said that the method of worship must depend on the worshipper, and that so long as he obeys the rules in which he believes both divinity and devotee are satisfied.

is obvious that if there is no standard of truth and man fashions his

God and his religion according to his choice, then interreligionism in the sense of the mutual acceptance of each other's religion is ea... We can agree either on the basis that all religions are equally true or on the basis that they are all equally false. There may be an end... diversity in the religions that men follow, but we can agree that, su... as they are, they should have equal rights. If we adopt any of the various views and attitudes—and they are being adopted by ma... among the educated classses in India at the present time—then th... may be an end to debate but there is an end also to the attainment of any final confidence in God.

Can we consent to leave India to take her choice of either a religion that teaches men to live indifferent in a world of illusion, or a religion that abandons hope of truth, or a religion that makes man the measure of all things? If there is such a thing as truth then it must be a stan-dard for the whole human race. If there is a road by which men have travelled to eternal reality, a road which has led them into fellowship with a God who is "the eternal home of values, the Supreme Worth", then that road must be the road that every son of man should seek to travel. It is not easy to see how we can distinguish good and evil if we have not had some clear vision of Eternal Goodness, or how we can pursue truth with the ardour of self-sacrifice if we have not some hope of reaching the feet of Him who is the absolutely true. If we believe in man's kinship with God we shall not adopt these counsels of despair. If we can believe that a truth exists which is not wholly unattainable then we cannot be content that we should abandon the endeavour to attain it, nor can we be indifferent if others are not shar-ing with us the experience of it, so far as it has been attained, and the ardours of the labour to attain it in yet fuller measure.

The attitude that the Christian must adopt, on the one hand, towards these attempts to produce a synthetic Christianity and, on the other hand, towards the non-Christian religions, has been stated by one of the wisest, most generous and most profound of the religious thinkers of our generation, Baron Friedrich von Hügel[1].

> It is *not* true that all religions are equally true, equally pure, equally fruitful—the differences are, on the contrary, profound. And it is our duty never to level down, or to ignore God's upward-moving self-revelation, God's *type*-religion. At the same time our ardour requires harnessing to patience, to a meek encouragement of all the smoking flax, all the broken reeds, of our earthly time and comrades, for these are God's *individuals*.

Does it then appear that there is no room for anything that may be described as "interreligionism" in the Christian's attitude towards those who profess other faiths in India or elsewhere? There has been in India in recent years an organized attempt to bring together in religious fellowship, and with a view to mutual understanding

[1] *Selected Letters*, 286.

herents of the various religions, including Christians. It does not m as though this need involve any surrender of what is precious the part of the Christian. On the contrary, it may be a means to ilizing the deeply Christian aims of which Baron von Hügel re- nds us, "the harnessing of our ardour to patience, . . . the meek couragement of all the smoking flax and broken reeds of our earthly ie and comrades". There can be no aim more worthy to be set fore us as Christians than that of entering as fully as possible into lowship with those who are "God's individuals", those who, with ncere hearts, are, like ourselves, seeking to find God and to find Him t unto perfection.

There is indeed nothing that requires more careful thought at the esent time than the question of the relation of the Christian to the n-Christian religions, the question of whether our "meek en- uragement of the smoking flax" may not be what Karl Barth calls bargain of betrayal". Not many of us, I trust, will be willing to opt the wholly intransigent attitude of the German theologian. He s nothing but scorn for the attempt of the Jerusalem Conference to d "values" in the non-Christian religions. Christianity must see them "nothing but foes". We can agree with him that "there can no parleying face to face with revealed truth", no "adjustments d concessions". Canon Burkitt has recently described[1] the conflict in e second century between Christianity and Gnosticism as a conflict ween a religion that rests upon a core of history and a religion that philosophy. If Christianity is a historical revelation it cannot be justed. But at the same time if Christianity is the divine answer human needs, the divine response to longings divinely created in n's hearts, then there will be much that is akin to this message of ruth laid up in heaven in the dreams and hopes of "our earthly time d comrades". Christianity is a "given" truth, which men's ilosophizings can never reach, and there can be no synthesis of man imaginings and the divine communication, of what Paul would l darkness and light. And yet God is ever drawing near to all men d striving with their hearts, and so their experience while groping the twilight must contain elements that belong to the revelation of s secret Spirit.

We may illustrate the value of an interreligionism that consists in sharing of religious experience between Christians and non- ristians by what the Bishop of Dornakal says in a recent article[2] the contributions that converts from the caste groups now coming to the Church in South India are able to make to the deeper com- ehension of Christian truth.

> In their minds they have harmonized their old theories with their new knowledge and often they have discovered language that satisfies and appeals to their fellow-men.

1 *Christ and Gnosis*, 127. 2 *International Review of Missions*, Oct., 1932.

They have not just "burned what they had adored". They find val in it.

> They understand sacraments and their significance. They moved by devotion and prayer; worship and adoration is instinctiv theirs.

That is because they toiled along these roads in their old religi seeking God. They may have often thought themselves enemies of Christianity and acted accordingly, but in the deepest movements of their souls—their Hindu souls—they were not enemies but frien To try to come together with non-Christians so as to reach down to this common basis of dependent creatureliness in the hope that God may break forth upon us and we may together know Him,—that is n "interreligionism" that some earnest spirits in India, Christian and non-Christian, are seeking to make use of. Such non-Christians a "God's individuals", those whom He "whispers in the ear", and th are to be found among all the religions and in all the ages. Augustin who was unquestionably a believer in a transcendent God, believed at the same time that the Ecstasies of Plotinus were genuine and fro God.

There is no question but that there is a danger lest when Christia come together with non-Christians in philanthropic service or for mutual sharing of religious experience, it should be supposed that doing so the Christian agrees that all religions are on an equal le and that he has not received in Christ a supreme and suprem necessary truth. But complete honesty and frankness can prev any such misunderstanding and yet leave room for this co-operat and fellowship that may be so precious. We have an example of danger that may lie in such co-operation in the case of Mr. Sam Stokes, formerly a Christian missionary in India, who has recen announced that he has been "admitted into the Hindu communit He has come to feel that "the service that he wished to give to In could best be rendered from within the majority community". Th is a real danger, undoubtedly, lest our sense of supreme values m become blurred, and specially so when the subtle pantheism of Hindu outlook invades our thinking.

At the same time the rewards of fellowship with non-Christia are far too great for us to refuse to face such risks. We must whol agree with Karl Barth in his rejection of all "bridge-building" other religions and in his declaration that Christendom must "deliv her message of the one God and His compassion for men witho yielding a hair-breadth to their daemons". But that does not, course, mean that we are not to throw bridges across from ou Christian hearts to the hearts of our non-Christian brothers an sisters. On the contrary, we are to grapple their souls to ours; we a to seek to work along with them in every good and worthy cause, an

come near to them in sympathy and understanding and fellowship l heart touches heart. By doing so we fulfil the law of Christ.

To believe that God has spoken to us in a divine revelation, a essage that has come to us as a gift from above, which we can only ke from God in gratitude, and to believe, at the same time, that God olds by the roots every single human soul since there is that in each ul which is akin to His own nature and which echoes, however far lf, His voice—both of these attitudes must characterize the Christian, nd especially the Christian missionary. It is true in no pantheistic nse, that the root in every man is Christ. Therefore we must reverence our fellowmen, and not only so, but we must reverence their verences. Thus we may sum up what is required of us in the words nce more of Baron von Hügel. "Earnestness without rigorism—e future of religion, even its present propagation in our poor old orld, lies in that". It is not improbable that the American Laymen their *Report* desire to advocate an approach to the non-Christian ligions that is not different from this. If this is so some of their atements require to be freed from ambiguity.

NICOL MACNICOL.

RELIGION AND THEOLOGY.

We are passing into a new phase with regard to the relation betwe[en] religion and theology. The prevalent attitude during the last h[alf] century or so has been that of a certain depreciation of theology. [Its] difference from religion has been strongly emphasized. It has be[en] made the butt of opprobrious epithets. It has been characterize[d], sometimes condescendingly, sometimes contemptuously, a[nd] sometimes even savagely, as being intellectualist, abstra[ct], remote, irrelevant to life. Writers of books for the religio[us] public have been careful to keep the word "theology" ou[t] of the title-page. Preachers have tended in many cases to see[k] the material for their sermons less in doctrinal and theological idea[s] than in general reflections on the spiritual nature of man and th[e] spiritual meaning of life and the world. The life of man in i[ts] spiritual aspects rather than the word of God *to* the life of man ha[s] afforded the material for our religious thought and speech. A curiou[s] illustration of this antipathy to theology came to my notice a fe[w] years ago. In the Sussex County Union there is a fund known as th[e] Theological Students' Fund, which seeks to help those sitting for th[e] County Union examinations, and also any who may be thinking [of] entering a theological college, with their books. At an annual meetin[g] the suggestion was made that the name should be changed, as th[e] word theological was proving an obstacle to getting in subscription[s]. Let it be called the Ministerial Students' Fund, or something of th[e] kind, for the laity were indisposed to hand over their hard-earned ca[sh] to anything which bore the designation "theological". This stra[w] was an indication of the direction in which the current was flowin[g]. Religion has been exalted and praised, theology held in suspicio[n]. Enormous emphasis has been laid on religious experience which ha[s] been described as immediate and in its essence unconnected wi[th] specific theological ideas. Theology has been regarded merely [as] the intellectual formulation, articulation, rationalization, of religio[us] experience, and in no sense as a constituent of that experience; an[d] it has been sternly admonished to keep its place and not to intrud[e] into the field of religion proper.

Now it cannot be legitimately denied that this attitude has resulted in much valuable gain. Traditional orthodoxy tended to make the relation between religion and theology almost an identity, and in so doing it did serious damage to both. Religion in too many cases became the holding of certain doctrines merely on the ground of external authority. It lost originality, creativeness, vitality. Form took the place of content. Mechanism took the place of life. Moreover, a serious breach between religion and the ever-widening field of

n's secular knowledge was the inevitable result of that fixity of m which such an identity implied. No one who was brought up the old orthodoxy and who has emerged into a larger place and an pler air will wish to see it restored. Theology also suffered badly. tended to become fossilized. It lost freedom of movement. Cut from the refreshing and renewing breezes of a growing and deepen- religious experience and life, it went stale. It dealt itself out in d, solid, indigestible chunks. It ceased to serve and augment the rd of the preacher; rather did it cramp and fetter him. A Roman tholic priest told me that he often dispensed with the sermon at gh Mass. He was, he explained, often single-handed and was austed by the keeping of his fast until his Masses were over. oreover, he said, the people did not really need preaching. They ew the Catholic faith. It had been taught them, so that there was real necessity for preaching. The idea was, you see, that the ristian faith was something which you could, as it were, stuff into ople, something which could be written down and learned by heart, ther than a great and growing awakening to divine truth and reality u word which needs to be heard not once, but continually and in ever-fuller, ever-deeper way.

The dissolution, then, of this identity or quasi-identity of religion d theology has been a noteworthy achievement of the modern gious spirit. Nevertheless we are beginning to feel that this pro- s has gone too far. A perhaps vague but real and growing dis- isfaction with what has amounted almost to a divorce between ology and religion proper is rising amongst us.

There are many reasons for this, of which a few may be men- ned. We may note an increasing uncertainty about the much- phasized and much-lauded immediacy of religious experience. Is o certain that religion is immediate and direct in the generally epted sense of those words? Is it not rather the case that in every m of religious experience there are intellectual and doctrinal ments apart from which it could never have arisen, and apart from ich it cannot be perpetuated? " Not doctrine but life ", may be a ular catchword, but at bottom it is only a catchword and a very erficial one. Says Dr. Tennant, who is certainly no rigid gmatist:

> The extraction of theological doctrine out of religious experience supposed to be devoid of dogmatic ingredient—must be vain. Distinctively Christian religiousness is determined by distinctive Christian doctrine; Christianity is neither a doctrine nor a life, but a life coloured by a doctrine.

ellectual and doctrinal elements, then, are constituents of the perience, they are not merely derivatives of it. It may be possible assign a meaning to the phrase " the autonomy of religion ", to

regard religion as standing in its own right and on its own fou tion, to speak of a religious *a priori* in the soul which is the se religious experience, but pre-occupation with all this does not very far, and cannot of itself yield much in the way of positive reliable conclusion. Religion can no more afford to dispense theology than theology with religion.

Moreover, though we cannot here follow up the point in de we are all aware how seriously this supposed immediacy of religi experience in its claim to objective truth and validity is endange by the " new psychology ". When the " new psychology declares its findings to be that religious experience can be interpre and accounted for in other than the religious way, when it brings f ward naturalistic explanations for what has hitherto been explain supernaturally, when it attributes religious conviction to " ration ization ", " projection ", " *libido* fulfilment " and the like, begin to suspect that the situation has scarcely been eased by ab doning theology, with its notes of authority and revelation, religion understood as mere inner experience. No doubt many exc lent reasons can be brought forward for rejecting the explanations the " new psychology ". All the same we have the feeling that religion which needs to be bolstered up with so much human apo getic is hazardous and scarcely deserves the name of revelation. religion which we are at such pains to defend is hardly calculate give us confidence. The inner light burns rather dimly and murk under the lens of scientific investigation. And what does emerge fr the contest with the "new psychology" is the necessity of call to the aid of religious experience a philosophy, a metaphysic—ca what you will—which is not immediately derived from that experie but which will, on grounds other than those of the experience mer in itself, establish its validity.

But another fact which gives us pause in the attempt to attenu the relation between religion and theology is the new relativism regard to everything human, including religion, which is so mar a feature of the thought of our day. According to this relativ every aspect of thought and life is historically conditioned and limit Of absolute validity and truth we can nowhere speak. Truths truths only in relation to a certain historical epoch and a certa cultural stage. The truth is different for different times and differe minds. Even our natural science is permeated with subjective el ments which render it intelligible only to a particular phase historical life. I have in mind, of course, the thesis of Spengler, which this idea is given its most thorough-going expression. B Spengler does not stand alone. His outlook, though in a modifie form, is to be found in Troeltsch and many others, and, indeed, characteristic of much of the most distinctive thought of our ag

ow hazardous, then, we are bound to feel, to build on the immediacy
religious experience when that experience is so variable in its
idence and so changeable in its forms! How hazardous to take
uge in subjectivity when it becomes increasingly doubtful whether
d how far subjective experience can claim objective validity!
hat philosophy of religion can feel any confidence that it can dis-
rn universals and absolutes in this chameleon thing called religion,
hich takes its hues and colours from the changing fashions of
story, and is never discernible as a power, save in these changing
es and colours?

Yet another reason which is leading us to suspect that theology
ay be more relevant to religion that we had supposed, is the crying
ed which we feel at times for positive, objective, and authoritative
tement. We are all deeply involved in the perplexity and uncer-
nty of our age in relation to the final things of life. We feel the
nging to know and understand. We crave after a word on which
e can build, a truth which we can hold, an authority before which
e can bow. We long to burst through the bonds of our subjectivity.
e desire something stable, something which is not at the mercy of
e flux and flow of all that is merely human and psychological. We
ok around us and note that men are beginning to speak of religion
thout revelation, religion without God. We observe that our
entists and philosophers are taking religion in hand, proclaiming
necessity and value, while at the same time tending continually to
pty it of definite and positive content. We observe how easily
odernism can slide into a mere religious mood or temper which
rtheless declines to pronounce any verdict on ultimates. Dr.
irsopp Lake, for example, only grudgingly permits us to use the
rd God, and that simply as an anthropomorphic term for purpose
the world, and even so he is not quite easy about its use. We
call how that Schleiermacher, who built on the supposed immediacy
religious experience, hesitated about a personal God and a personal
mortality, and stated that the purity and validity of religious feeling
re not affected by beliefs on these points. We observe that White-
ad has constructed a spiritual philosophy of the universe in which
e religious consciousness plays an indispensable part, while yet the
lief in a life after death has no essential place in this philosophy.
fact, we are noting, to our amazement, that religion is getting
roughly out of hand, that, paradoxical as it may appear, it actually
reatens to push God out of the world. Surely, we cry out,
ristianity means that something is to be *believed*—believed and
erefore *stated*. And how can it be stated without a theology?
an theology be no more than the formulation, the intellectualiza-
on, of the religious element in man's life? But there are other

formulations, other interpretations, anti-theological ones which at
same time are definitely and profoundly religious.

And yet again : it is coming home to us that what is called dog
is often the *creator* of religion and religious experience—their cre
and not merely their definition. Where, after all, is religion m
alive, most powerful, and most earnest? Amid circles which shy
everything which can be called dogma, which own no authority
will commit themselves to nothing definite? Is it not, on the ot
hand, more frequently amid circles where the outlook is even narr
and obscurantist? Dr. R. Dunkerley pointed out some time ago t
while our London Missionary Society is hampered continually by la
of funds, a Society like the China Inland Mission, where a somewh
narrow orthodoxy holds, is attended by no such embarrassmen
The question is becoming acute, have we anything definite and po
tive to say to man amid all the perplexity of his life, any messa
which is not of ourselves, but is a word of God? We have our Ce
tenary Campaigns and the like to reach the outsider, but just what
it that we have to take to him? Do we really know? It is insufficie
to take refuge in mere piety and say, we have Christ to take to hi
That is, of course, true, but who is Christ? What is the truth ab
Him? What happened in the strange episode of His career? W
in Him, what about Him, makes Him the Word of God? The tr
of Christ, the power of Christ, must take form and expression a
gospel, a word, a message, something to be stated and heard a
received and believed. How can this be done without a theolog
The theology must either directly or indirectly enter in as constitu
of the message, and not as mere derivative. Said Cardinal Ne
man : " Many a man will live and die upon a dogma, no man will
a martyr for a conclusion ". The truth of this must surely stare
in the face. Wherever there is the conception of Christianity a
positive revelation, a declaration of what God has done, there relig
and religious experience flourish. Wherever there is not, they are
constant danger of sinking down into humanism and agnosticis
Theology, then, has an essential and creative part to play in religi
experience. Its relation to religion is vital and organic. It ke
religion centred on God, instead of leaving it as a mere function
man's life. Without theology, nothing can save religion from sin
ing down into the swamp of subjectivity in which at last all faith i
ultimate validity is swallowed up. The Church, I do not say ever
church member, but the Church, must be theological or perish.

Here, then, we have reached the point where we may proceed t
define a little more closely the relation between religion and theology
Religion, in its widest and most general sense, is the human reactio
to the presence and action of God in the world. It rises up out o
man's nature, but it rises up because God stands over against tha

ure. It is, therefore, a strangely mixed thing. Being *man's* perience and *man's* reaction to the divine, it is both good and bad, e and false—good because it refers to God, bad because it arises m our confused and contradictory human nature. The history of gion in the world, and even of the Christian religion, is at one and same time the most splendid and the most tragic chapter of uni- sal history. Religion is not in itself divine, it is the human erence to the divine. From man's nature rises up this thing called gion like exhalation. It rises up because God's sun is in the vens. But man's nature is sinful and in contradiction to God. ligion and religious experience, therefore, call not simply to be held and vindicated, but also most severely to be called in question. ey are not to rest in themselves as if they were truth and reality in mselves, but to refer themselves constantly to their object, God. w the function of theology is to keep this reference continually in forefront, to explicate it, to make it definite fact of consciousness l understanding, and so continually to purify and deepen religion. e function of theology is to take the attention of religion off itself l to fix it upon God, His reality, His action, His revelation; it is to ke the reference of religion ever more explicit. Theology is not word of religion, it is the word of religion's reference, God, it is word *to* religion. Religion is exhalation rising up out of the th; theology is the attempt to deal with the rays of the sun shining vn from the sky above the earth. This attempt is also in itself a man thing, and as such it participates in the unsatisfactoriness and n the evil of all human achievements. The history of theology, that of religion, is a strangely chequered one; it is crossed by nts and shadows. It also is both glorious and terrible. Who, as reads Augustine, Luther, Calvin, or any of the great theologians the Church—even, here and there, Paul himself—does not at one l the same time feel his soul rising and swelling within him, and shuddering with dismay? Who does not say, "How great this how mighty, how filled with echoes of the very voice of God" l then "How can a man who will say this or that which I see fore me, have anything to tell us about God?" Antipathy to cology, mistaken as it may be, is yet very comprehensible. But the re theology recognizes that its aim is to speak of God, or rather that d Himself should speak, to thrust God and God's action and God's elation into the foreground of man's consciousness, the more it cognizes that it is a parallel activity to preaching and is there to ve the preacher, the more will it recognize its limitations, and the re will it understand that only through constant self-criticism can ope to fulfil its true function. What has alienated men more than thing else from theology is its pretentiousness, its claim to be, formal statement, the very truth of God, instead of making ever

clearer and more explicit the divine reference of religion. Theol is there to remind religion that it has no life in itself, that as a hur feeling, experience, faculty, religion shows the contradictoriness evil of everything human, that only as it is set in definite relatio its object, God, and made to live from God's word, God's revelati has it real right and validity.

Now in saying this, I recognize that I am wading, as it were, i the sea of controversy. I must take my courage in both my ha and strike out into the deep where I shall be in danger of drowni Theology presupposes a definite, positive revelation straight fr God Himself and coming down into the whole sphere of ma religion. To put it boldly and challengingly, the material with wh theology works is not religion or religious experience, it is the Wo of God—which is not the same thing. Theology is not the philosop of religion. These two activities have different presuppositions a different data. Dr. Adam in his article on theology in the *E.R.* regards theology as culminating in a general philosophy of religio It will be evident that I depart from this view. Philosophy of religi takes the facts of the religious consciousness as such for data, and strives to work them up into a comprehensive wor view. This is, of course, a legitimate undertaking in its But theology has a different aim and a different function. pre-supposes a word of God entering the sphere of ma religion, and bringing all religion to a point of crisis and n creation. Philosophy of religion starts with the religious conscio ness, and from that strives to work upwards to God: theology st with God given in revelation and works downward towards religi Strictly speaking, only Christianity possesses a theology, beca only Christianity speaks of revelation in this sense. One may ind talk of Mohammedan theology, but when one looks at it closely perceives that its claim to be a real theology cannot be sustai Whatever right it possesses to that name comes from the fact t its view of God derives from the *Old Testament* conception wh fulfils itself in the Christian message of the Incarnation, the mess of a God coming right into the sphere of man's life and man's religi Mohammedan theology is in point of fact Christian theology unrea ized and gone astray. Apart from that it belongs to the gene philosophy of religion.

There is historical precedent for the contention that only wh revelation is spoken of, in its distinctively Christian meaning, ca theology truly arise. In early Christian literature, according to D Adam, the definite appellation " theologian " was applied at first the author of the Johannine writings, probably because he maintain the identity of the Logos who became flesh in Jesus Christ, with Go " In this sense ", says Dr. Adam,

the term is applied to orthodox Greek Fathers like Athanasius and Gregory Nazianzen, who distinguished themselves in defending the personality and divinity of the Logos.

e thesis of theology is that God became man, or, to put it otherwise, t besides the movement from man to God which is religion, there s been a movement direct from God to man. Theology seeks to ce its thinking and speaking in the line of this God-manward vement, this revelationary movement, and not primarily in that of religious movement. It speaks of a word of God which is dressed to man in all the experiences of his life, including his igious experiences. To bring man in sight of this movement, to ng this movement critically and creatively into man's conscious- ss, so that he reaches a new awareness of God and a new decision his life in relation thereto, this is the task of theologian and preacher ke. Therefore, we repeat, theology is there to serve the preacher— d ultimately for this purpose alone. But, be it noted, the preacher the herald of revelation and not as the mere advocate of religion.

Let me try to make this contrast between religion and revelation arer by putting it in more concrete form. Here am I, a living rsonality standing before an audience, let us say. There is much me and what I am doing to suggest, to point to, the reality of the ritual and the supernatural. It is really wonderful that I should speaking at all, putting together words, making sounds, which ssess some sort of a meaning, words and sounds in and through ich an idea is being evolved, an invisible movement of reason is ing place. It is perhaps more wonderful that men should be listen- and gathering from these words and sounds some sort of concep- n of what is in my mind. Our mutual act, our mutual relation in s act, rises above the merely natural and mechanical. It points to reality of forces and powers which are other than mere nature wers. It points to the reality of a spiritual order penetrating the tural order. In being here and doing what we are doing, we are in ense attesting the fact that we are spiritual beings, not mere con- ries of mechanical forces. A spiritual event of a sort is taking ace between hearers and speaker. Moreover, there is in me, as in ery man, some sense of spiritual realities. I have some faculty for prehending truth, appreciating beauty, realizing goodness. I am larly more than a mere animal, a mere collection of instincts and petites. The point is, that of spiritual faculties, aptitudes, and pacities, I, as a man, have many. Of all that comes to express elf in the religious consciousness, of all that which, when I give it ope, leads me to become religious, there is much in me. To put it ilosophically, in me there is no lack of religious *a priori's*. Being nan I am religious, and I cannot cease to be religious in some easure, and either directly or indirectly, without ceasing to be a

man. But when I reflect on all this, try to estimate its significa e does it really give me confidence about God, about His very existe e to say nothing about His relation to myself? Speaking for mys f and I believe for every man, whatever he may say, I answer, "It c r tainly does not". It does not thoroughly get me out beyond my lf and my world to a union and reconciliation with final and eter al reality. For one thing, there is much about myself which points i a direction the contrary to that which this religious consciousness o mine suggests. I find there is much that tells me that after all I a n an animal, that even my most spiritual instincts and aspirations e intermingled with self-regarding motives, that all the time knowing y or unknowingly I am fiercely striving after finite aims and objects, after self-gratification either crude or refined. Moreover, I have c die, and beyond that fact I cannot see. For all that I can directly know from myself outward, my dying is the end of me. The creatur liness, finitude, limitation, evil, of my life as a man—no mere religio , no mere consciousness of spiritual aspects of my being, can get r e beyond these. I look round me and see clearly how closely t e spiritual in man's ordinary nature, what Dr. Forsyth used to c l " man's natural spirituality ", is bound up with the material, t e contingent, the accidental, and the perishable. An overdose o iodine will turn a clever man into an idiot, as Bertrand Russell sa . A disease or a paralysis will sometimes change a nature which s sweet and unselfish into one which is crabbed and egotistic. Is it t clear that my religious consciousness, my religious experience, so r from being the *answer* to the question of my life, becomes itsel a *question*? May we not even say that it is the very spot where t e whole problem of my life becomes acute? There is a gulf betwe n my life with all its spiritual aspects and constituents, all its religio s capacities and *a priori's*, and that which would answer the quest n of my life; and it is just in my religious nature, my religious co sciousness, that that gulf is most clearly seen.

But now, when I turn to the distinctively Christian word a d witness, I encounter something essentially different from religion a d the spiritual merely as such. I hear the word of a God Who h s Himself come, of a movement—not from myself outward but direct y from without and from beyond into the problem of my life. I hea the message of a gulf bridged not from my side but from God's. I am up against something which forms the whole content of the *Ne Testament* witness and which it calls *grace*, and to which it gives u unique and specific meaning. I find that which speaks, not of m subjectivity being extended until it comes to embrace objectivity, bu of its being decisively broken into and broken through. I learn no about a religious *a priori* in me, but about One called the Holy Spiri Of course, immense and vital questions arise at this point, question

hich I cannot even glance at here, but these are the very questions th which theology has to deal, and which no mere philosophy of ligion is capable of handling. Theology is there to make this word d this witness clear, coherent and compelling, to make men see how levant it is to their actual case. It is there to promote reflection not imarily about man's religious nature, but about the Word of God. he early Church was right. The theologian is the man who is con- rned with the thesis that God becomes man. Thus theology is rectly or indirectly an indispensable factor in the life of the Church d an inevitable constituent of true religion.

Now, in conclusion, let me sum up the nature of the service which eology must render to religion.

1. It is there to make religion *earnest*. By thrusting into the refront the divine reference of religion, God, and putting the centre gravity in God's word and God's deed, it brings into religion an gency which of itself it does not possess.

2. It is there to keep religion *humble*. By taking our eyes off n, and man's nature and man's capacities, and fixing them upon d, it makes us realize how different we are from God, and takes m us that pride which occupation with our spiritual nature can so ily create in us.

3. It is there to give to religion *confidence and power*. By nging out and making explicit religion's reference to God, it helps keep religion from that dubiety, questionableness, relativity, which ongs to everything human. In and through the Word of God, gion from weakness is made strong.

What then is the practical upshot of all this? It is, as a great cher has said, that we, especially we preachers, should engage in ient, devoted theological thought and study for ourselves, and t we should regard this not as an addendum to our practical work preachers, but as belonging to its very essence. It is only thus that become imbued with the tone and temper of mind which helps us speak the illuminating and delivering word which the world needs l specially needs to-day. For as we think theologically, and not giously merely, we shall come to speak primarily of God rather n of man and of the world; and what our age consciously or nsciously is longing for most of all is a new sense of the reality God. If only it could get that, most of its difficulties, practical and al, would find their way to a progressive solution. The vein of gion has been almost worked out by now, but the Word of the Lord th and abideth for ever.

F. W. Camfield.

RELIGION IN THE DAY SCHOOLS.

Not long ago one of His Majesty's Inspectors of Schools received an invitation to be present at a harvest festival celebration in an elementary school. He said he would be glad to make one of his visits coincide with this. A little later he had a further letter saying that circumstances necessitated changing the hour of the celebration from eleven in the morning, which had been the time originally arranged, to nine. He was compelled to reply that in this case he would be obliged to stay away, since the harvest festival would now fall within the period of religious instruction! The situation was Gilbertian. But it indicates the serious fact that the State has been compelled by sectarian controversy between the Churches to remain neutral with regard to religious education. For this reason alone the Board of Education must needs direct its Inspectors to take no cognizance of religious instruction in elementary schools. On this account since the passing of the Education Act in 1870 all responsibility in the matter has lain, first with the School Boards and later with the Local Education Authorities, subject only to the provision made by the Act that in no "provided" (or "Council") school shall teaching distinctive of any religious sect or denomination be given, and that religious instruction shall be confined to the first or last period in the school session.

It is the more striking therefore that Lord Eustace Percy, an ex-President of the Board of Education, should devote so much space in the first issue of his great new venture, *The Year Book of Education, 1932*, to a survey of the progress recently made by Local Education Authorities in compiling or adopting revised, agreed Syllabuses of Religious Instruction for use in their own elementary schools, while in his second volume, *The Year Book of Education, 1933*, he gives prominence to authoritative articles on religious education from the Roman, Anglican, and Free Church points of view.

Of greater import still is Lord Irwin's speech on "The Place of Religion in Education" at Harrogate in January of the present year. No President in the last quarter of a century has gone so directly to the heart of the matter, set forth the issue with such impressive clarity, or brought the ideal and the practical together in so fine and generous a spirit. He said:

> I believe that religion is vital to the welfare and prosperity of a State or society, and am concerned to see that the religious teaching in our schools shall be as thorough and efficient as our existing statutory provisions permit. This applies to secondary, not less than to elementary, education; and this, I believe, is the overwhelming opinion of the parents, who after all can only share their primary responsibility with the teachers and the State. There is much evidence that goes to show

that public opinion has moved, and is moving, steadily away from the secular solution.

Lord Irwin went on to say that the State was, so far as could be reseen, likely to be sympathetic to the encouragement of religious aching throughout our educational system, and this emphatically t because (as Lenin held) religion was the opiate of the people, but cause people were more and more tending to desire that their ildren should have opportunities of receiving whatever religion has give them, and because it was the function of the State to make ovision within its own sphere for the desires of the majority of its n citizens.

A Yorkshireman and a constructive statesman, Lord Irwin is the t man to make general statements, however attractive, which have solid basis in fact. During the past seven years three-quarters of e children in our Council schools have been brought within the mpass of Scripture teaching as far removed from the old regime as nstein's principle of relativity is from the medieval notion of a flat rth round which revolved the whole physical universe. This may m almost hyperbolical language. But what has happened?

A glance at the syllabuses in use thirty years ago—midway between the passing of the great Education Act and our own day—ows that they were scanty, ill-chosen, or based on no recognizable derstanding of child nature and teaching method. Indeed, no ver than 107 of the 316 Local Education Authority areas in England d Wales still prescribe syllabuses of which, in the majority of es, one or all of these criticisms must be made. Till a year ago rmingham, now one of the largest Local Education Authorities in country, had never issued a syllabus at all. The fear lest doctrinal pute should destroy the reality of religion in the eyes of the growg generation led men like Dale and Chamberlain to advocate the ular solution, under which the teaching of religion should be left olly to the Churches—a remedy worse than the disease, as the ited States of America have discovered. In 1924, however, the mbridgeshire Education Committee decided that it ought to have yllabus worthy of both terms in the description "religious educa-n". It called together Biblical scholars, teachers, and educational ministrators of national reputation, fully representative of both the urch of England and the Free Churches. The Syllabus so proced has stimulated the preparation, on the initiative of Local ucation Authorities and through the co-operation of similarly resentative committees, of many other thoroughly excellent abuses, with introductions and bibliographies. Among these may mentioned the Lancashire, the Dorsetshire, the Hampshire, and e *Little Bible*, in which Leicestershire and Kent collaborated. ne 190 Authorities have either adopted one of these or worked

out their own. The Council of Christian Education (of the F Churches) has carried out a quiet, persistent campaign to which t result is largely attributable, and it has had the cordial support of Archbishops of Canterbury and York. Had the Church of Engla Central Education Council, now in process of formation with t National Society as its basis, been in existence sooner, this campai would no doubt have been among the first of the great common ent prises in which the Council of Christian Education confidently expe its co-operation.

There is still much to be done in the hundred or so "backwa areas" where the syllabus in use is inadequate or, in the light of wh we now know about the Bible and about the upbringing of childre positively bad. Ministers and lay folk in those areas, teachers, mem bers of Local Education Authorities, and Directors of Education hav it in their power to bring about the needed reform. The matter ca hardly be, or be made, in any sense controversial. It is only shee apathy that has to be overcome. But that apathy may be mischievou in so far as it results in children being taught Scripture during t week by standards a quarter of a century behind those of a reasonab good graded Sunday School. The effect upon the children's min and the handicap upon our own work in the Churches are obvio

Fortunately we do not always get for our children the educati that we deserve. In the elementary schools it is commonly far bet Teachers overcome marvellously the limitations and difficulties i posed upon them by the piece-meal policies and the penny-wi pound-foolish economies which have been our national distinction this sphere. While required to teach in accordance with a giv syllabus they have been free, as a rule, to treat it as a guide rat than as a schedule. Lack of encouragement and lack of spec equipment for this part of their work have led some to neglect it to deal perfunctorily with it. But many have put their best into The new syllabuses are stimulating teachers to ask for help in ov taking the deficiencies of their Biblical knowledge and their traini in the methods of imparting it. Those who are doing the best wo are not seldom the most eager for refresher courses which will ena them to make the most of their new opportunities. Others who hav not hitherto perceived the fascination and the potentialities of Scri ture-teaching even from a purely educational point of view are inspire by a syllabus which is a revelation to them.

In any case the well worn adage remains true—"First plan you work and then work your plan". The most excellent syllabus ca accomplish nothing unless the teacher into whose hands it is put not only an enthusiast but also, as far as may be, an expert in the us of it. Indeed, much jubilation about the adoption of good syllabus may be a hindrance to progress if it obscures failure to handle firm

d effectively the far more radical problem of the training colleges. .ove God and do as you like", said Augustine. Train your teacher operly, and you can almost afford to let the syllabus look after elf. The trouble is that the sectarianism which became rampant a ndred years ago, when Lancaster and Bell, Mrs. Trimmer and nnah More, flourished, and between them laid the foundations of pular education, effectually thwarted the efforts of men like Kay-uttleworth and Stow to give the training colleges the right start. e have suffered ever since. Broadly speaking, the denominational leges have in too many instances over-emphasized creed and gma, while the undenominational have been too often afraid of the *ium theologicum*. To generalize would be misleading. Fine work now being done in certain colleges of each type, but the number ere this is the case is lamentably few. Mediocrity in this regard aracterizes many more, and complete absence of training for Scrip-e teaching is by no means unique.

It is high time that the absurdity of requiring elementary school chers to give religious instruction while denying them a proper nce of preparing themselves to do so should cease. What is eded is a re-introduction of Mr. Runciman's regulation demanding t every training college recognized by the Board of Education uld provide for students desiring it an adequate course in this sub-t. We can scarcely anticipate that the House of Commons would in commit the folly of refusing its sanction to such an administra-e measure. This is urged by the *Recommendations on Religious ucation* recently issued by the Council of Christian Education. rd Irwin at Harrogate practically offered the services of his Inspec-s in helping to ascertain the precise situation in the colleges if the leges and the Churches would agree. This chance of engthening the President's hands should not be missed. His rdship spoke also of co-operation in the provision of refresher rses for teachers. Among other bodies prepared to carry much ther the activities which they have already initiated in this direc-n are the two colleges which unite the work of the Sunday School h that of the day-school teacher—our Free Church Westhill and Anglican St. Christopher's. Both depend upon the Churches for horization, a supply of students, and finance.

Part of the plan for developing religious instruction in the elemen-y schools in accordance with the divine commission of the Church l the modern outlook in education is that all teachers should be able ake Scripture and the teaching of Scripture in their Certificate or loma examinations if they wish, and that religious instruction uld be allowed at any point in the day's time-table of a provided mentary school. Even at present, if full advantage were taken of Education Act, all four permitted periods—the first and last in

both morning and afternoon—could be utilized, and thus the w could be left to the teachers who are genuinely interested and h equipped themselves as fully as they can for it. These also are amo the *Recommendations,* which cover the whole range of religio education in church and home, school and university. The teach would like to add a conscience clause permitting any teacher who p ferred not to give religious instruction to decline without detriment himself or to the school, and justice would accord this relief. T adoption of the reforms proposed by the Council would have the sam effect, though a conscience clause for teachers would possess no le virtue as a gesture than it would create confidence as a guarante Here again, however, a great deal could be done in each of thes respects by local action, and Free Churchmen who would take th initiative could count upon support from Anglicans and most ce tainly from teachers[1].

In the case of the secondary schools it is difficult to arrive at eve an approximation to the facts, or to discern clearly the prevailin tendencies. The restrictions which make progress difficult for eleme tary schools do not apply to secondary. Scripture may be given prominent place in the time-table or none at all. It can be taug at whatever hour is found most convenient, and thus full use can made of specialists, in Scripture as in other subjects. His Majest Inspectors may be invited to report on the teaching, and papers the Bible may be taken by candidates at the School Leaving a Higher Certificate examinations. On the one hand, there is far much evidence that Scripture teaching is indifferently done, squeezed out altogether. On the other, there are many splendid e amples of thorough and inspiring work in this field. A gr number of headmasters and headmistresses make it their conce Enthusiasm for it is undoubtedly growing among assistant teache Yet the average secondary school boy or girl knows lamentably lit about the Bible and feels no particular interest in it. This is the m serious because we cannot count upon the Sunday Schools to redr the balance here, and though religion is still not without its hold up middle class and upper working class homes it is seldom direct inculcated there. Family prayers and the concomitant reading of th Bible are dying out, and the younger generation is left very free in th matter of church-going. Often enough boys and girls who are no at boarding school spend several hours on Sunday at homework unde the pernicious pressure of a misplaced emphasis upon the necessit of passing certain examinations.

1 Readers who desire copies of the documents mentioned in this article, or inform tion and advice concerning possible local action, should write to the Council of Christia Education, 25, Memorial Hall, Farringdon Street, London, E.C.4.

Relatively little enquiry is needed to elicit cheering information to the advance that is being made in quite a considerable proportion of boarding schools of the public school type. Schools on a Free Church foundation are in many instances by no means undistinguished here, though to generalize would be misleading, and schools of the Anglican tradition are no less progressive. Certain day-schools, too, have a very honourable record in this regard: among them, it must be admitted, girls' schools are pre-eminent. Beyond question, however, the situation in the secondary schools at large is not so encouraging as that in the elementary schools. Indeed, some competent observers would state it in much stronger terms. Lord Irwin touched upon a point too commonly overlooked when he said it was worth remembering that the secondary schools were the main recruiting ground for the teaching profession, and that, therefore, the religious teaching given in them was of great importance. To this consideration we may add the reflection that leadership in business and social life, in the professions generally, and in the Churches inevitably, falls, as things are, largely into the hands of men and women educated in secondary schools, while the trend of thought among undergraduates at the university must obviously be determined in no small degree by the attitude towards the Bible and religion characteristic of the schools from which they come. Humanism and secularism in the colleges have some, at least, of their roots in the neglect or mishandling of the Bible by so many otherwise excellent secondary schools.

This brings us back to the teacher, the university education department, and the Church behind them both. Teachers have a high conception of their vocation. They are honourably reluctant to handle subjects regarding which they are consciously deficient in knowledge, craftsmanship, or conviction. It is the first two of which their training so frequently leaves them devoid, in this matter of teaching Scripture. To the Churches belongs the great function of kindling and keeping alive among teachers, as among other men and women, a genuine love of the Bible and an ever-deepening appreciation of its worth, to the Churches also falls the blame for the supreme misfortune by which our modern universities were driven to begin their work without Divinity Faculties and in strict exclusion of Scripture teaching from their Teachers' Diploma courses. Fortunately for the present the raven devils of sectarian controversy are quiescent. Common sense has accomplished a good deal without breaking the letter of the law. Certain universities, including the ancient ones, have proved that Biblical studies can be pursued in amity and mutual respect by loyal members of Churches whose creeds differ widely. But it should be the business of the Churches, made more difficult now by their previous folly, it must be confessed, to see that all secondary teachers

who desire to study the Bible and to acquaint themselves with the b[est] methods of teaching it should be afforded the opportunity as part [of] the training for their vocation, and should be enabled to pres[ent] evidence of technical competence among their credentials. That ta[sk] is made the harder because, while the Churches have been conten[d]ing, the secularized schools and universities have been sending out [a] increasing stream of Gallios into the community which ultimate[ly] maintains and controls public education. But, even so, a new uni[ty] would open fresh channels for the grace of God and would appe[al] mightily to the hearts of men.

At least the Churches can and should do everything in their pow[er] to encourage and support the efforts now being made in the directi[on] of helping teachers to help themselves in this matter. The Associa[-]tion for Teachers of Religious Knowledge, the Association for Adu[lt] Education in Religion, the Diploma Course in Religious Educati[on] at the Selly Oak Colleges, are all inter-denominational in their scop[e] and are receiving a whole-hearted welcome from teachers who eagerly desire leisure-time, part-time, or whole-time training for what they regard as the most precious and the most responsible part of their highly privileged, if difficult and arduous, vocation. Christian parents will surely feel that these undertakings, and others of like purpose, deserve their backing, personal and financial. Christian citizens must surely realize that as they pay their rates and taxes, as they vote at local and national elections, as through a variety of means they make known to Local Education Committees and governors of Schools and Colleges their convictions and ideals, they can very largely reshape the mistaken policies in education from which we are suffering. To distinguish between education and religious education is at bottom a fallacy. To make all education a basis upon which specifically Christian education can be built is a necessity. But education is not a mere system: it is a living interchange of experience between teacher and pupil, home and school, university and church. It is a growing up in all things unto Him, Who is the Head.

BASIL A. YEAXLEE.

THE DISARMAMENT OF THE MIND.

these days when the problem of peace is so often discussed we are equently told that disarmament is but a pleasing dream, since to ght is part of man's animal nature. It must at once be allowed that maments are just as natural to men as they are to cows and hedge-gs. Even the wasp has its sting and the elephant its tusks. But ese natural armaments are primarily methods of self-defence, and ethods of attack only when attack is found to be the best means of fence. The wasp stings when he is in unconscious fear for his life, e hedgehog rolls himself up into a ball when fear tells him he will t otherwise for much longer be able to remain alive. " First fear, en prickles" : that is the law to which his life is subject. If it were ssible so to manipulate events that physical danger never threatened e hedgehog, in the course of time he might lose his prickles alto-ther, as the mole has already lost his eyes. It is by an instinctive uction that the wasp under the influence of fear uses his sting and e hedgehog his prickles. No less is it a natural and instinctive ompting which causes men on occasion to use their fists to protect ir bodies from harm. This is a reaction on the animal level. First r, then prickles. And to abolish the use of prickles by human ngs we must either get rid of the fear or find some other armament act as our defence if circumstances come which cause us to be afraid.

Physical armaments, however, are not the only sort which man s. Of someone who is frequently offended we use the phrase, le retires into his shell so easily", thereby proving that we recog-e the existence of armaments of other than a physical sort. Every erved man is an armed man—armed against attacks of thought and nion with which he feels himself inadequate to cope. If he were no fear of the issue he would sally forth boldly to meet the circum-nces he dreads. But in point of fact he is afraid to do so and puts h prickles instead.

Yet it is true that reserve is an armament more likely to be appro-ate against attacks on one's opinions than the use of physical lence towards the attacker. If a man uses his fists to destroy the nions of Thomas Brown, who thinks differently from himself, we see that what he has really done is to confuse Thomas Brown with omas Brown's opinions. These opinions themselves remain un-nged and unhurt. He has taken the tree for the wood.

Nevertheless, an attitude of detachment and reserve is but rarely an propriate one with which to face the world. For it indicates that a n is full of fears, totally unconscious though those fears may be. stinacy and prejudice, ostentation and reliance upon reputation, all forms of self-defence in the presence of fear. If the way of

physical violence is the way of a child in dealing with its imag
enemies, the way of reserve or self-display or obstinacy is
typical of youth. By the time we are in our teens we should
realized that to twist the arm of another boy because we dislike
is the wrong way of dealing with the matter. By the time we
grown up we ought to feel that mere reserve or obstinacy is also
rarely a suitable method of self-defence.

This word *self-defence* hides a depth of meaning. For wh
the real self we are defending? If we fight with our fists the un
lying supposition is that it is our bodies we have to defend. If, on
other hand, we use the armament of obstinacy or prejudice, whe
consciously or not, the supposition now is that our opinions are
real selves and that it is they which we must at all costs defend.
have abandoned the outer and physical method of defending ourse
to concentrate upon an inner and mental one.

Now it is obvious that in a sense what is the most real part o
egg is that which lies *inside* the shell. If you pat a tortoise
probably will not please the tortoise very much because he lives
underneath his armaments, a long way inside his shell. Agai
you want to know and understand a pugnacious child you will
to him when he is "out of his shell"—*i.e.*, when he is not hit
someone and in a state of armedness. Similarly, if you want to k
and understand a reserved or obstinate person you will try to find
when he is no longer in an environment he feels to be hostile t
temperament. The real man, you are sure, lies underneath the
ness. He will be " at his best " when not feeling it necessary to
a barrier of reserve in self-defence.

With the transition to full manhood and full womanho
thousands of adults, unfortunately, never make the transition—c
the realization that one's most essential and precious self is not
identified with merely one's beliefs or opinions. Now this inner
self, more inward still than those others we sought to protect by a
ments of one sort or another, has no power of arming itself. If a
has been brave enough to lay down all his physical armaments an
mental armaments of reserve and obstinacy and ostentation,
remains still his real self, vital, spiritual, responsive to any who s
speak to it in the language of the spirit—which it not of words bu
love. The very moment at which fear threatens, the man is *compe*
to resume some armaments. Nature sees to that. The man has
the time being to cease from identifying himself with the spiri
being he at heart knows himself to be, in order to identify him
with that " man of the world " he is usually thought of as being.

When Christ said "Blessed are the meek", he said, in eff
" Blessed are the people who are able to live without all that com
cated lack of simplicity with which men usually arm themselve

nly when we are meek, and as a consequence fearless, can we be ily happy, He taught: for happiness is a quality of soul.

Some may challenge this analysis of the mind and declare that ere is no evidence by which it can be proved. Certainly there is no gical proof. But these things we know: that at times of deepest ppiness we are most free from fears. A man utterly happy lives for e time of his joy in a state of forgiveness towards all men. Neither he in those hours to be tempted, because there is no pleasure which n make appeal to him. Utterly disarmed he is utterly untemptable id utterly forgiving. He is for a period like God, who exists from erlasting to everlasting without armaments, perfect in freedom, in laptation to environment, and in power to love. For a time he is ke the Christ who lived on earth free from unnecessary fears of every nd because realizing that His truest human nature was divine and ring with intense sincerity.

We must not imagine that such permanent happiness as was rist's is incompatible with suffering. For suffering and inward ace are by no means irreconcilable. Even God Himself is not, perps, above pain or the necessity of bearing it. Such permanent ppiness as was Christ's is not incompatible with every armament cessary to living a good life. He was a conscientious objector cause so deeply in agreement not with contemporary opinion but th eternal righteousness; but He never, as many do, made His nscientious objections themselves into an armament of pride. ecause He was righteous He could not be self-righteous. He did t try to love but abandoned Himself that He might love, lost his life ile he was yet alive that He might find it, and in a release from otism found release from armaments. Loving is simply putting e whole of one's self into living. There need be no anxiety that ere is not enough love in the world to go round—it only needs to be eased from the bondage of its enemy, fear, to reveal itself. Armaents of every kind are always significant of the energies dammed up hind them and not allowed to flow out into everyday life—they are gnificant always of repression and lack of liberty.

So far we have recognized in turn that all forms of reserve are but rms of armament, that armaments of every type are due to fears of e kind or another, and that to live without inappropriate armaments any kind is only possible when the whole self has become freed m all needless fears, by self-devotion being able to express itself free spiritual activity. It follows that the chief task facing e peace-lovers of the world is that of helping people fully to grow . Remove the limiting influences of fear, and the instinct to power ll be ready to find its way into the right channel without difficulty. en have often found it easy to believe that you can thrash good bits into a child, that you can torture wrongdoers into virtue. But

in actual fact you can only teach the appearances of morality in a way—paint a veneer of good manners over the gleaming sui armour which still protects the heart from your power. You ca force people to be moral, or cultured, or peaceable against their wi First a conversion in the people has to be brought about. T morality grows from within; and directly you try to impose it f without it becomes a sham.

If "the good is that which men would wish to do if they knew w they were doing", as Lippmann says in *A Preface to Morals*, t the aim of education is to help a man into that way of living in wh his happiness consists, to help him to become sincere with ever dee and deeper levels of being, so that he may never suffer from danger of being forced to look upon himself from the outside agai his will, being forced to see himself doing the things he would do. Wars between modern nations, where we have the spectacle millions of civilized men fighting millions of other civilized m against whom they have no wish to fight, are simply reflections a large scale of that disunity of mind and heart and body so comm in men. Experience by itself is no educator—it is so-called "mer experience" who lead us into wars—for it does not really teach heart. Only the deep acceptance by a man of his own soul can dis him and simplify him. For it is for ever impossible to live as like unless you live as you love: not until we each of us cease to armed against our own souls can the world find peace.

But true peace is something very different from mere absenc wars. Peace is not born from any passiveness of spirit: it is the pression of an active inner harmony or equilibrium, the nat accompaniment to and by-product of a life unwasteful of its ener because free from fears and conflicts and immaturities in its relati with God and man. The very worst way of seeking peace is pursue it for its own sake, for to do this, as to pursue beauty o for their own sakes, is really to pursue peace, or beauty, or art, a selfish reason—not for life's sake or God's sake but for the adv tages or comforts its attainment brings. True peace comes naturally as the leaves to a tree, as the inner radiance to the fac one who lives willingly a life of self-sacrifice.

It is of little use to go about proclaiming the reality of a Leag of Nations so long as countries in our own mind are at disunity. *may* be possible to arrange world disarmament, but we ought not mistake such a marriage of convenience for anything more than t beginning of a solution to the real problem, if as much—for it m only be the appearance of such a beginning. Arrangements c nothing; true progress costs an evolution in human nature. T deeper problem is the disarming of the spirit from fear, and until achieve that we have no cause for contentment. We cannot disa

:n by talking to them about disarmament; first we must disarm rselves in the presence of God. And to help us to do this is the final al of all education.

Of a truly creative education the power of a sincerely held religious th is thus an indispensable part. The Church would be to-day the eatest guarantee of the success of the League of Nations—if only :n believed in it. We need a belief in God so deep that we should willing to sacrifice our lives for it. Real peace between the nations between men in a particular nation can only come about when such the outward and visible sign of an inward and spiritual grace and harmony and freedom from fear in the lives of individuals. It is the power of vital religion alone that we can look for even the slow ablishment of such a condition of affairs. The message of ristianity is that perfect love casts out fear as light casts out dark-ss. The childlikeness of the true saint is a symptom of his continual lity to educate his life by new experience, of his freedom from those iting fears which crush vitality and prevent growth of spirit. Even chology knows only one way for men or nations to disarm them-ves, and that is by taking thought not how they can safely diminish ir armaments but how they can banish unconscious fear by natural e; and to love someone as a friend is to have transcended the ysical, even the temperamental, differences between him and you. e armed state of the world is due to the fact that it is not yet ficiently grown up to be fully civilized nor yet free from fears which, wever inescapable at an earlier stage of evolution, are no longer essary. Instead of a nation's seeking to find vent for its instinctive l perfectly natural desire for power in fearful attack on as many er nations as it can, it must learn and grow to feel at heart that se are primitive ways of expressing instinct, and that the right use power, as Christianity teaches, is *over* self and for the benefit not destruction of others.

But what help is there for us personally who against our wills are l of armedness and fear? If we could only come home again to selves there would be hope. But life has carried us whither it uld; we have grown disunified and out of harmony with inmost rit. What is there we can do to disarm ourselves?

The first practical help to such disarmament is silence. We e to learn that the true worship of God is always silent worship, wever great the noises going on around our physical bodies may as we are worshipping. We must find silence anew every day if are to become disarmed of mind. Sometimes we may most quickly ive at a time of stillness through the reading of a book whose pages ror the quietude of its author's spirit; at other times we may find hearing of music, or the listening stillness of a church, most needful reed the mood in our spirits. If, however, we do not for some

period of every day pray to God and meditate in His presence will soon begin again to arm us in the old way against our neighb and in time against God Himself. To be rid of fear must mean fo of us a constant and lifelong effort—for fears, like weeds, soon g up around an uncultivated soul.

Prayer itself, however, in the sense in which we have used word, is but one means towards coming to love God more. Unles are deeply in love with God, disarmament of the mind is a hope quest. But how can we teach ourselves to love more richly widely? In a famous passage Plato describes how love is to educated. A man, he says,

> should begin by loving earthly things for the sake of the absolute l liness, ascending to that as it were by degrees or steps . . . and f fair forms to fair conduct, and from fair conduct to fair principles, u from fair principles he finally arrive at the ultimate principle of al

One great disarmer is to lose one's self in loving nature and beauty of her sight and sounds. Much can be done by practice s sharpen the "vision" of our ears and eyes that we gain the ability sacrifice our whole being for a few moments in devotion to hea and seeing. Once this self-surrender has become a frequent abi there is hope that a power may grow of transferring it at will to circumstances we may require. True appreciation of all great again, compels self-disarmament—the armaments of the critic be resumed only when the period of cleansing insight and joy has pas The greatness of a masterpiece of art is, indeed, proportionate t power of speaking to a soul won from all reserves. In a nove Hardy's we are compelled to see how essentially like those we k known are the men portrayed and at the same time how underst able they are to one with such a power to observe and sympathiz had the author. When we fear a man or woman because he or she ac a way which defeats our imagination, it is often because the knowle of human nature which we at present possess is insufficient. W not fear a Shakespearian villain because Shakespeare makes us him imaginatively; neither do we feel need to take vengeance aga him—and this for the same deep reason. Fully to read such a n as Charles Morgan's *The Fountain* is to understand men and wom whom in everyday life we should fail to understand because failing look upon them with the insight with which by the aid of the auth we are enabled to do. Lack of true imagination is a great enemy disarmament.

It is, indeed, eventually only by the activity of understanding a loving men and women that reserve and fearfulness can be overcom the opposite to love being not hate but indifference. To love G without loving His creatures is impossible, but knowing Him th is no man we do not know as well as or better than he knows himse

e love of God teaches us that there are no real strangers on the earth
r anyone of whom in our heart of hearts we can be afraid.

Yet we must not expect to become even a little more disarmed than are at present without courage and application. We must often willing deliberately and with faith to act as if possessing fearlessness never ours before. Such fearlessness is to be ight from God rather than taught by Him just because God's y of teaching is so intimate: failure to believe that God will p us to get rid of our fears is but one more evidence of the te of fear we are in. Moreover, when trying to show our love in ryday life we shall frequently find that people misunderstand our empt. Few things more easily send a man back into his shell again n finding his new adventurousness repulsed. We must be willing ain and again to meet with such repulses, bearing the humiliations rageously in God's strength. Our affections will oftentimes be rned—but so were Christ's too. It will be needful to plan in vance that, when we meet a certain person who in the past has ially provoked us to anger or irritation, we shall be disarmed and rless, deliberately relaxing at those very actions which before uld have provoked us. Perseverance in this campaign for personal armament of mind is as essential to success as perseverance in any er campaign. We must submit ourselves to sympathize rather n become angry, remembering that by so doing we are removing r fears and educating primitive reactions.

There are, finally, men and women from whose shining lives of ce we may often gain help and inspiration. Determining quietly yield our spirits again and again to God as they have done, we y go forward in the sure faith that little by little our own lives too l become the outward expressions of an inward peace of mind—a e of God's world and books and creatures ever deepening its power hin us.

W. R. Niblett.

CHURCH UNION IN INDIA.

A NON-ANGLICAN CRITICISM OF THE SOUTH IN[DIA] SCHEME.

CORRESPONDENCE that appeared a little while ago in *The Times* on [the] South India Church union *Scheme* ventilated some of the conflic[ting] views of the "Evangelical" and "Catholic" schools of Angl[ican] thought. The matters at issue between these schools are, of cou[rse] primarily the concern of the Anglican communion; but they are [also] of no little importance to non-Anglicans, and especially so if Angli[can] order and polity are to be vindicated as containing elements of va[lue] for purposes of reunion, and not to suffer ultimate discredit as a jum[ble] of contradictory theories and disputed practices. The serious natu[re] of the present confusion and strife is pointedly indicated in the ma[ni]festo of the National Church League published in *The Times* on Fe[b.] 2nd, in particular in the assertion that the Oxford Movement [is] responsible for "a disastrous and ever-widening schism in the Chu[rch] of England, dividing it into distinct and opposing sections with [the] tradictory and mutually destructive ideals and principles". In [the] light which the full manifesto throws on a situation which of re[cent] years has become increasingly notorious, the oft-repeated claim [that] the Church of England is peculiarly fitted to serve as a "Bri[dge] Church" to unite the sundered sections of the Church universal [is] only seem oddly perverse and wholly unconvincing.

That, in such circumstances, the Anglican communion sho[uld] divide on the South India *Scheme* is not surprising, the "Ev[an]gelicals", in general, supporting it, while the "Catholics" fall [into] two camps, some accepting it with reservations, others directly [con]demning it as subversive of "Catholic" principles. There is but li[ttle] evidence, however, in the letters that appeared in *The Times* [of] patient study of the actual provisions of the *Scheme*, apart from [the] letter of Bishop Palmer which appeared on Dec. 6th. Bishop Palm[er's] position in this respect is, of course, exceptional. As Bishop [of] Bombay he took an important part in the elaboration of the *Schem[e]* and since his retirement from India he has continued to exert [a] small influence on the work of the South India Joint Committee [on] Church Union, specially in the direction of emphasizing "Catholic" tendencies. In England his difficult task is to convince "Catholic" Anglicans that the *Scheme* is a venture on which they can safely embark.

My own aim is to scrutinize the *Scheme* in order to see whether it offers a basis of union worthy of acceptance by non-Anglicans. At the same time, I frankly recognize that no scheme can be ultimately

pprovable for this purpose that fails to meet—without reserve and ithout equivocation—the most serious convictions of the several egotiating bodies, and on this broad issue I am constrained to believe at the present *Scheme* is hopelessly defective. Its attractiveness lies the fact that, at one point or another, it appears to meet the desires all parties; unfortunately its drafters have only been able to achieve is illusory result by an inconsequent assemblage of mutually re- gnant and hopelessly irreconcilable elements.

It is impossible, within the present limits, to enlarge on the several rounds on which this judgment rests, but its validity may be suffi- ently attested by directing attention to what, for Anglicans and on-Anglicans alike, though from different points of view, is the most tal consideration, and the one with regard to which the *Scheme* dis- oses its most radical defects, namely, its conflicting conceptions of tholicity.

Bishop Palmer is confident that the Anglican position, in this spect, is adequately secured. He says:

> The scheme for union in South India aims at maintaining "the traditional ministry" of the Church. "The historic episcopate", it says, "will be effectually maintained" in the Church. No ordinations or consecrations will be made in that Church except by Bishops.

e thus connects "the historic episcopate" with a particular form of nistry. In so doing, he ignores certain specific declarations of the *heme*. For while it says that "continuity with the historic iscopate will be effectively maintained", it also lays down that ceptance of "the historic episcopate" does not bind the united urch

> to any particular theory concerning episcopacy or concerning orders of the ministry, and it will not require the acceptance of any such theory as a necessary qualification for its ministry, nor make it a determining factor in its relation with other Churches[1].

reover, not only does the *Scheme* suffer a large percentage of the nisters of the proposed united Church to hold office without scopal ordination and to continue thus in office for the term of their ural lives, but the question whether ministers not episcopally ained should continue to be admitted into the united Church after lapse of a period of thirty years is now stated in such qualified ns as to leave the issue in a wholly problematical form. The evant passage reads:

> After this period of thirty years, the Church of South India will determine whether there should continue to be any exceptions to the rule of an episcopally ordained ministry, and if so, of what nature. In so doing it will give full weight to the fundamental principles of the union; on the one hand, that of a fully unified ministry within the Church, and on the other hand, that of the maintenance and extension

1 *Proposed Scheme of Union* (1933 edition), Part I. Chap. II. Sect. 10.

> of full communion and fellowship with those Churches with whic
> Churches from which it as been formed have severally had such fe
> ship. The status of those at that time already received as ministe
> the Church of South India shall not be affected by any action w
> the Church may then take[1].

Now if by the expression, "a fully unified ministry", is mean
ministry of which every member is episcopally ordained—and suc
obviously its intended connotation—the "fundamental princi
requiring such a ministry in the united Church will already have b
inoperative for thirty years, and the matter then at issue will be
cisely whether any such requirement is to be enforced, *i.e., wheth
is really to be admitted as a fundamental principle.* But the likelih
of its being admitted must appear slight if "full weight" is giver
the second principle. For if "full fellowship and communion" ar
be maintained and extended with the parent Churches of the negot
ing bodies, it is difficult to conceive how the narrower, tradition
so-called "Catholic" notion of a unified ministry can prevail.

The larger catholicity is further emphasized by the exp
declaration

> None of the ministers or members of the Church of South I
> shall because of the union forgo any rights with regard to inter-
> munion and inter-celebration which they possessed before the un

Clearly this provision implies, not merely that ministers of the ur
Church will retain liberty to celebrate in the Churches of their orig
denominations (provided, of course, that the parent Churches, on
part, do not curtail this liberty), but they will also be free to i
ministers of those denominations to celebrate in Churches belon
to the united Church. Thus the vision of a Church in which
worship is conducted solely by members of a ministry "unified"
episcopal ordination is banished in perpetuity.

From all this it might seem to follow that, while there is muc
the *Scheme* to which many Anglicans might take exception, the
grounds on which they would base their objections are so n
reasons for non-Anglican approval. Doubtless, not a few
Anglicans view the matter in this light. On the other hand, the
remains that many Anglicans show marked enthusiasm for
Scheme. It has even received the guarded approval of the Lamb
Conference. It is also a fact, as observed in the *Foreword* to the la
edition of the *Scheme,* that of the three bodies concerned in
negotiations

> only the Church of India, Burma and Ceylon [*i.e.,* the Angl
> Church in those regions] has as yet given a formal general approv
> the Scheme[3].

1 *Ibid.,* Part II. Chap. II. Sect. 20.
2 *Ibid.,* Part II. Chap. II. Sect. 14.
3 *Ibid.,* p. v.

his surely calls for special explanation, for the motive is certainly ɔt on the surface. So far as I am able to interpret the situation, the :planation is two-fold. In the first place, it does not appear that the ll implications of the *Scheme* have as yet been duly appreciated in sponsible quarters; and, in the second place, not a few Anglicans, king a long view of prospective developments in the united Church, tertain the expectation that time and tide will favour their cause.

Confusion regarding the implications of the *Scheme* appears to specially prevalent with reference to the matter of inter-communion d inter-celebration. The general rule of the Anglican communion th regard to inter-communion, as enunciated by the Lambeth Unity ɔmmittee, 1930, is

> to exclude indiscriminate Inter-communion or any such Inter-communion as expresses acquiescence in the continuance of separately organized Churches.

ɔm this it seems to follow that the Anglican communion cannot ɔeive into its fellowship any Church that fails to endorse this rule; d since the Scheme provides for the permanent maintenance of ations between the proposed united Church and the "separately ganized Churches" from which its constituents are to be derived, was a perfectly logical consequence that the Lambeth Conference cided not to recognize the proposed united Church at the outset as integral part of its communion. At the same time, it should be ted, this decision of the Lambeth Conference virtually condemned e Scheme, from the Anglican point of view, as failing to fulfil "the t of all local schemes of union", as defined by the authors of the *heme, viz.*,

> that they should express locally the principle of the great catholic unity of the body of Christ[1].

ɔr, as we have seen, is there any ground to expect—so far as the ɔsent wording of the *Scheme* is concerned—that the united Church ll ever conform to the Anglican rule, seeing that it approves and ɔvides for acts of inter-communion and inter-celebration between members and ministers of the united Church and the members d ministers of the several parent Churches, without any suggestion a time limit, and contemplates, moreover, the sending of delegates the central Conferences of the parent bodies.

The position of the Anglican Episcopal Synod in India is par-ɪlarly absurd in this matter, for while it is attempting (Anglo-ɔtholics claim that it is failing!) to keep step with Lambeth by ing only "economic" assent to inter-communion at this stage, its ɔuiescence in the *Scheme* will commit it to the recognition of inter-nmunion and inter-celebration with non-episcopal Churches as part the regular order and practice of the united Church in which its

1 *Ibid.*, Part I. Sect. 1.

southern dioceses will be merged. It has strained at the gnat and apparently is prepared to swallow the camel! It will not be surprising, however, if the whole *Scheme* is ultimately wrecked on this issue when the contradictory implications are more clearly understood.

But, leaving this possibility aside, what are the prospects for Anglicans in the proposed united Church in the course of, say, fifty years? There are uncertain factors, and it would be rash to predict. One of these is, of course, the possibility that the growing spirit of nationalism in India may lead the Indian Church to break away from the older Churches and devise a polity and practice of its own. But, aside from any ecclesiastical cataclysm that cannot be foreseen and of which the possible effects cannot be calculated, the expectation that Anglicanism in the proposed united Church will gain by the flux of time is far from chimerical. For while, verbally, the *Scheme* fails to guarantee an episcopally ordained ministry, and explicitly excludes any particular theory of Orders, it does, at least, adopt the ominous term, "the historic episcopate", and therewith provide for a supposed "successional" consecration of bishops (whether presbyters participate or not—a point not yet settled); and in these two facts there lie immeasurable potentialities conducive to developments favourable to Anglicanism. Presumably, it was more particularly on this ground that the former Bishop of Madras on his last visit to India encouraged an audience (as reported at the time in the Calcutta *Statesman*) to support the *Scheme* as it was "fundamentally Anglican".

Then, too, the infectious character of clerical officialism and sacerdotalism is to be reckoned with in respect of its probable influence on non-episcopalians who at the outset compromise their position by accepting "the historic episcopate". The effects of this influence are indeed already beginning to appear. I have heard a prominent Congregationalist in India argue with Anglo-Catholic fervour against recognizing bishops of the Methodist Episcopal Church as fit to participate in the ritual for the consecration of bishops, on the ground that the Methodist episcopate only dates back about 150 years! The designation of bishops in India as "Lord Bishops" and "Fathers in God", and of presbyters as "priests", is another sign of the acclimatization of non-episcopalians in their new atmosphere. It is also significant that, on the intervention (by letter) of Bishop Palmer, the question of "voting by houses" on certain matters of outstanding importance that fall within the purview of the Synod has been reopened, though at an earlier stage of the negotiations it was deliberately rejected. If these things can happen in the green wood, what may not happen in the dry, when non-episcopalian leaders are raised to episcopal thrones? No, it is not surprising that many Anglicans are prepared to stretch the principle of "economy" to the breaking-point in order to get the *Scheme* going. Time and tide will be with them

The present generation of non-episcopally ordained ministers will dwindle away in the course of nature, and a growing "Catholic" sense will gradually bring the rule and practice of the new Church into conformity with "Catholic" requirements. At the same time, interest in non-conforming Churches will abate, and especially so with the probable diminution of material supplies from the West. Such reflections may suffice to show why, notwithstanding all its ostensible concessions, non-Anglicans have grave reason to regard the *Scheme* with disfavour.

But there are certain additional considerations of a vital character why this *Scheme* is open to serious criticism. In particular, it should be known that it offers no solution of the problem of Church union in India. In South India there are large Protestant communions outside its scope—Baptists, Lutherans, and others—to say nothing of the still larger "Catholic" groups, Roman and Syrian. Further, in North India the Church union movement is developing on lines divergent from those of the South India *Scheme*. A Round Table Conference held at Delhi in 1930 deliberately declared the *Scheme* "inadequate" for the North, and asked for an all-India conference to consider the issues. One was held accordingly at Nagpur in Nov., 1931, and the procedure approved in its comprehensive Resolution differs widely from that of the South India *Scheme*. The biggest concrete development in the North, so far, has been the formation of a Joint Council to promote union between the present United Church of Northern India (a union of Presbyterians and Congregationalists), the Methodist Episcopal Church of Southern Asia, and the Baptist Churches connected with the Baptist Missionary Society of Great Britain and Ireland. This movement, while approving superintendence or episcopacy as a constitutionally responsible method of administration, definitely objects to the term, "the historic episcopate", with its suggestion that episcopacy is of the *esse* of the Church and a peculiar channel of authority and grace. *Thus new lines of cleavage are threatening between the Presbyterians, Methodists, and Congregationalists in the South and those in the North.* The fact is also not to be overlooked that, in the event of the northern dioceses of the Anglican Church in India combining with the projected united Church—and it is already intimated that this is their expectation[1]—the resultant Church will be predominantly Anglican, even to a degree that it will be tantamount to the absorption of its non-Anglican constituents.

JOHN DRAKE.

1 The English Methodist group in the north is comparatively small and its joining the southern union would not materially affect this issue.

A GLANCE BACK.

Looking backward in the evening time of life is much akin to lett
the eye roam over a wide expanse of country, once trodden, when
hills and mountains stand out in the setting sunlight, and the h
ways and quagmires are mostly hidden from view. Memory is v
kind; experiences of pleasure are more vivid than those of pain;
beautiful and helpful stand out in memory while things ugly a
painful sink into obscurity. In review, too, it is possible to see
guiding hand of God and mercy and love in all the ways we ha
trodden.

My father was an Ulster man, born and educated in Coun
Tyrone until at the age of seventeen he came over to read for and ta
his London degrees. Deciding for the Congregational ministry
entered Cheshunt College, and thence proceeded to the Above B
Church, Southampton, to act as co-pastor with the Rev. Thom
Adkins, afterwards succeeding him.

It was in Southampton that I first saw the light of day, and
vividly recall my early detestation of the Rev. T. Adkins, beca
whenever he saw me he used to call me to him, lay me across his kn
and spank me, saying "This is for your good, my boy".

Those were the days of large and regular congregations, and
greatness of my father's work and influence impressed me as I gr
Sometimes ministers stayed with us, and amongst them Rob
Moffat, on whose knee I sat while he talked of Africa and I marve
at his ample and long beard.

In 1874 I was one of the multitude who saw the funeral process
pass through Southampton on the day of the landing of the body
David Livingstone. His faithful African boys and many ministe
my father being one, were in that procession as it passed ami
solemn hush through the town.

Captain Hore was another who stayed with us at the time when
was here to obtain and superintend the construction of the boat
needed for Lake Tanganyika. I found him not only interesting b
companionable on walks we had together. He became one of m
heroes.

Such men and home experiences left the impression that religi
was an important matter and devotion to Christ a noble and rewardi
undertaking. I wanted to make a start, and, though a schoolbo
began to take an interest in and to work for the Little Boys' Hom
Farningham, Kent. In time, I qualified to be a "Governor" and w
invited to be present at the next Anniversary celebration, and w
then presented to the Duchess of Teck, who graced the occasion. S
introduced me to her daughter Mary, now our gracious Queen, a

directed us to sit together on the platform. I found her rather monosyllabic, a contrast to her genial mother.

After the death of my mother, whose words to me on the evening of her last day on earth have helpfully influenced my life, I entered Mill Hill School in January, 1878. Dr. R. F. Weymouth, the first D.Litt. of the University of London, was Headmaster. He was a distinguished Greek scholar, a great teacher, and a strong disciplinarian. The Rev. Robert Harley was then vice-master. Amongst the masters I owe most to J. M. Lightwood, a Trinity Hall Fellow and Wrangler, who gave me the run of his library and arranged summer holiday excursions for some of us. On one of those, when at Keswick, we met Dr. J. A. H. Murray, our English and German master, and later Editor of the New Oxford English Dictionary. Another schoolfellow and I accompanied him up Skiddaw. From the summit we decided to descend straight down where there was no path. We soon found ourselves slipping and plunging on screes, the loose shingle shooting down under our tread. Dr. Murray sensed the danger and called to us to take a diagonal course. When, unhurt, we reached safety in the field below, he fell on his knees saying, "Let us thank God for our escape", and prayed.

In 1879 the Right Hon. W. E. Gladstone, M.P. came to address us on New Foundation Day. I was fortunate to be one of the prize winners. As he presented my prize to me he said, "My boy, remember those who work hardest in the term will enjoy their holidays most". He had some apt and stimulating word for each.

Dr. Weymouth was keen on giving Scripture lessons. Some of the older boys, amongst whom were J. R. Tanner, Ryland Adkins, G. H. Leonard, and E. P. Powell, formed a Bible Class which met on Sunday evenings for an hour. When in the Sixth I joined it and took my turn as leader.

On more than one half-term holiday I had the good fortune to hear a young minister, R. F. Horton, preach in what was called "the Tin tabernacle" at Hampstead. Cultured, earnest, progressive in thought and staunch to Congregational principles to the point of sacrifice, he roused a good deal of interest and comment amongst us.

Leaving School, arrangements were made for me to go to the Edinburgh University. The plan was upset by my master-friend, who paid a flying visit to my father to beg him to send me to Cambridge, believing I should gain more in the end. My father spared nothing to give us a good education, and left me free to choose, on the understanding that it would be his final effort on my behalf and that afterwards I must fend for myself. To Cambridge I went in October, 1882, entering St. John's College. In my second term rooms were allocated to me in the Second Court, praised by Ruskin as one of the most beautiful in the University. There I spent three delightful

years. I enjoyed schooldays, but I revelled in University life. Fr dom from many rules and regulations, the varied and wider intere and stimulating companionships, fascinated me. I voluntar attended some lectures outside my Tripos course, the most valua being those given by Canon Westcott on "St. John", and Sir Jo Seeley on "The Expansion of England". I was a member of " t Union", "the Owls", "the Fireflies", the first being the Univers Social and Debating Society, the others literary societies. As ever one needs to do in Cambridge, I took my share in games, and w my College Colours for Lacrosse. In due course I took my Trip and Degree; but Cambridge meant more to me than that.

My interest in men and their affairs deepened while there. A fe of us agreed to study the social problems of the day. We visite factories, workshops, mines, gasworks, public-houses, *etc.*, wro papers thereon and discussed them together. Learning that Henr George was to visit England, an undergraduate of King's and I p our heads and purses together and invited him to come to Cambridg to speak, promising him a great welcome. He accepted, and w booked the largest hall and billed the meeting. We had difficulty getting a leading University light to promise to preside, but at la Mr. Sedley Taylor came to our rescue. There was scarcely standin room when the evening came, so we were saved any financial los Briefly introduced, Henry George rose to speak; every sentence uttered was punctuated by comments and quips. The uproar w tremendous, the more so as, failing to understand a 'Varsity audienc he showed signs of losing his temper. Three times he sat down a refused to go on. At last the assembly was persuaded to give hi a fair hearing and he to try again, this time with the desired result.

Gradually the conviction grew in me that something more tha better conditions and economic adjustment was necessary, that t spiritual was the real redeeming force needed in this world, and i my last half-year I decided that I must be a minister. I was promis help from both Canons Westcott and Liddon if I entered the Chur of England, and was assured that I was "a born Anglican". Le entirely free to decide, like my father before me I chose the Congreg tional Church, although it had shown no interest in me while i Cambridge in spite of parental letters when I went up. The times have long since changed! I took this step because I believed in the fundamental principle of guidance by the Holy Spirit, and because I felt I should be able to be honest in speech, free in service, and friendly towards all sections of the Church. When my decision was known some of my companions declared it was "not respectable" and would be a bar between us socially after Cambridge days, that they could not be expected to associate with one who belonged to a sect which "did not believe in the Divinity of our Lord". The University had

ly been open to Nonconformists for just over a decade, and ignorce about us was colossal.

After Cambridge, in September, 1885, I entered Cheshunt College, n at Cheshunt, Herts, under Dr. H. R. Reynolds, a charming rsonality and true saint. My first shock was to find that I was pected to sign a series of 15 Articles before admission. Politely I clined, and somehow it was waived. Later when I was a Governor, d we were removing the College to Cambridge, some of us were cessful in moving to eliminate the anachronism from the Trust ed.

While at Cheshunt a fellow student and I spent an afternoon with . Newman Hall. His advice was "Preach without notes, practise blic speaking whenever you have the chance, especially in the open ". Taking us for a walk on Hampstead Heath, he surprised us challenges to race us down various slopes. His physical vigour 1886 was marvellous. Another afternoon was spent by more of us h C. H. Spurgeon, who entertained us with much homely counsel l comments on men and affairs, firing off quips and sometimes ts, calling on one or other of us or of his own men to say how we uld treat the text if preaching on it—an interesting but nerve-acking experience, for of course he improved on our jejune efforts. s geniality and humour were delightful.

In April, 1887, I was called to our church at Maldon, Essex, and the College the following June to begin my ministry there the t day. I have never regretted that the spirit of God led me to ldon. The people were good to me from the first, and are still. ere I found the best treasure of my life and home. I followed the v. J. G. Hughes, who for thirty years had wisely and well ministered he church and town. My father, Dr. Reynolds, Dr. Allon, and Revs. J. G. Hughes and J. Wilkinson ordained me.

The church was in a healthy state, but every generation needs and st make some changes. It was soon evident that there was room extending work amongst the young. Some efforts were not at first reciated by older members. The sight of the minister in flannels et some, but a little patience and constant friendly intercourse h them by visitation prevented serious trouble, and as numbers v we were soon embarked on building to provide more accommoda-

Those were the days when agricultural labourers received twelve ourteen shillings a week to provide maintenance and education for nselves and their families. True, house-rent was low and the ses often looked pretty and pleasant as you rattled past them, but de they reeked of poverty, darkness, and damp. There were no ouncil houses", no club-rooms or recreation save the public-house an occasional cricket match. Many families lived on bread, lard,

fat bacon, and some vegetables. The villages around were cla
in their need and offered scope for the extension of our work
witness. In 1891 we formed a Lay Preachers' Association with
purpose of preparing men and sending them out to preach the Go
of Christ in and around Maldon, and of providing a fund to mee
expenses. This became possible through a class I had been conduc
for young men. We numbered twelve at first and steadily incre
to about twice that number. I provided instruction on our com
sion and aim, on sermon preparation and construction, the conduc
worship, and the reading of the Scriptures—that at least it migh
said, "They read in the Book, in the law of God, distinctly, and t
gave the sense so that the people understood the reading". So
times a member read a sermon and we analysed it together. Wi
a year we were regularly sending men, generally two together
four villages, and within three years we were also occasionally supp
ing pulpits in eight other places. Transit was by bike or dog-c
and a barn or house was used for the service where there was no cha
Out of this work grew a Village Rally, held in the summer in
Maldon Church, when tea, followed by a meeting addressed by sp
speakers, was provided by the mother church. The Association,
work, and the Rally, go on to this day. Many learned that we rec
to give, and that by expression we develop our own faith and un
standing. Those who went forth brought back much that adde
the strength and spirit of the home church. Nothing sacrificed
ever lost.

Of course, there were times when I needed instruction. I r
that the Rev. James Halsey, of Anerley, came down with his fa
for a month's holiday and worshipped with us. One Sunday m
ing, when I had preached on some text in *Jeremiah,* he followe
into the vestry and said, "Jeremiah was sick this morning, wasn't
Promise that you will go away for a week, and I will preach
Sunday for you". I took him at his word, my people were delig
with his message, and it all led to happy exchanges afterward

Removing to Lincoln, in 1899, I undertook the work as min
of the Congregational Church of Lincoln. Newland, with 1,05
tings, was the mother church in the centre of the town, while E
West, and South there were Mission Churches in growing distri
As senior minister I was responsible for keeping the citadel stro
and granted two assistant ministers for the work in the three dist
churches. My predecessor, now Dr. J. D. Jones, had been plann
for this just before he left for Bournemouth. The scheme was v
thought out, but naturally in the working some modifications w
found necessary. The underlying principle was "One city
church". Newland and the district churches were pledged to the po
ing of everything. The ministers were ministers of the whole un

The move to Balham in 1908 to succeed Dr. Griffith-Jones pl me in a different atmosphere. "One city, one church" was im sible, but the church cherished great traditions and high standar fellowship and service. Fine work was done and many workers vided for our own Church and our Mission at Zennor Hall, anc others at Tooting and Somerstown. We did not live solely for selves. My entry into the Borough and London County Cou was with the sanction of my generous-minded church, and thrust u me because, hearing of much suffering and deaths in a street two m away from my church, I went to ascertain the reasons and fo appalling conditions which I described to my next Sunday morn congregation, asking for their sympathies, prayers, and help. A consequence I was asked to serve on the Wandsworth Borough Co cil and later was elected on the L.C.C. While a member of the la I was given the trust of the Chairmanship of the South Lond Reformatory and so enabled to introduce changes better to prep the youths to go out at the age of 19 to situations we found for the I was able to interest some in our church in this work with good eff I knew the history of every lad in the Reformatory. Few had ha dog's chance. When they found there were people who cared to h them and give them their best musically, dramatically, in briga games, suppers, and camps, God and man came to have new meani for many of them.

The finest work in Sunday School discipline and *esprit de co* amongst the teachers and scholars known to me was carried or Zennor Hall by Mr. A. Porritt, now Editor of the *Christian Wo* Many bless him to-day for what he then was to them.

Suburbia is often scoffed at, but my experience was that, sho the need and the way to meet it, there is as much consecrated hur material to work on in Suburbia as elsewhere. Everywhere men n light to see, a heart to love, and willingness to co-operate toget with God—then things happen.

Through the years of ministry in churches and now as Moderat endeavouring to explore the mind of Christ, I have thought t Whittier came near expressing it:

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy word was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

H. H. Carlisle.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments theological thought and in ecclesiastical organization, but also practical periments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem the part of the country, the rest of the Churches remain ignorant, and we t that these pages will not only serve as a clearing-house of ideas and a rd of changing emphasis, but also broadcast valuable information of gress in Church and denominational life.

Our representatives in the Colonies and the United States will from time me contribute accounts of similar movements. The Editor will be glad nsider brief articles serving this purpose.

STEPS TOWARDS INTERCOMMUNION.

THE BREAKING OF BREAD.

is is the earliest *New Testament* description (*cf. Acts* 2^{42-46}) of t we more often now call Holy Communion[1], and the words imply e than appears at first sight.

Some religious people sigh for the apparent simple and homely nerings the words recall. They have no use for, even if they do actively condemn, the gorgeous Masses of the Church of Rome, he long and involved Liturgy of the Eastern Church, or the stened and dignified ritual of the Church of England. "Give us", say, "the simple breaking of bread of *New Testament* times, memory of Him Who died for us".

t is easy to sympathize with the feeling thus expressed, but apart n the fact that we can never really reproduce the past, and that Holy Communion now can never be a repetition of the first Lord's per—the one being the prelude to the Passion and its subsequent ories, the other being the consequence and the thanksgiving reto; the one being a solemn meal shared by Jesus and His iples, and the other a sacred memorial directed Godward in owledgment of all the benefits vouchsafed thereby to His Church e simple expression above carries a good deal more meaning than a demand perceives.

At the outset it embodies the idea of *commemoration*, or, in other ds, we are celebrating or observing a memorial of Someone Who d and died at a certain time and in a certain place. We are all e to create memorials which we deem to suit our loved ones e before.

1 "The Lord's Supper" (*I Cor.* 11^{20}) is a possible rival. These are the only ones can be strictly called *New Testament* designations. What follows applies practically h.

Here we have without question the most remarkable memorial the world has ever known, unique, ubiquitous, and permanent. It entirely matches the One it commemorates that amidst all the bitter controversies which the evil tempers of men have massed around it no one has even ventured to challenge its intrinsic fitness to be a memorial of Jesus. That is in itself a very remarkable fact and a testimony to its divine origin. It is clearly a memorial not for a period only, but for all time. Moreover, time has worked no dimming of its glory, nor habit any robbing of its power to attract. It still draws men, and in it they continue to find cleansing and strength, aids to love and service, stimulus to action, consolation in distress. It thus qualifies for the Master's test, commending itself by fruits which are found to match its roots.

All this inherent virtue lies, of course, in its peculiar affinity with Jesus, for it is a *speculum Christi,* His *alter ego*. It reflects and reproduces Him as nothing else does. Let us dwell shortly on the origin of this earliest title. Doubtless the disciples had often previously broken bread with Jesus when He, as the Jewish housemaster or leader, had said the blessing or thanksgiving over the food and drink. They had thus become familiar with His gestures, actions, words, manner. But on the night in which He was betrayed—having in various ways, both beforehand and at the supper, marked His sense of the unique importance of the occasion—in the tension of the solemn hour in the Upper Room Jesus had risen, and gathering up the meaning of His whole life into a symbolic act, as eloquent as it was simple, He had offered Himself, even in His death, to His disciples as the very life of their lives. From that moment the memorial took its origin. Here was it instituted. To that it looked back. To His coming again it looked forward. Meanwhile it was the pledge of His abiding though unseen presence with His Church. This has been its meaning ever since. He is still "known in the breaking of bread".

But, as already stated, here is a definite link with history, and one which carries with it more than appears at first. For here Christianity, in company with its foster-mother, Judaism, differs widely from some of the great Oriental religions, which are characterized by vagueness and firmly eschew any connexion with time and history. "Christianity", said Swami Vivekananda, the great Vedantist, "must go to pieces on the rock of its historicity"; while the philosopher Lessing said, "No event in time could prove eternal truth". This, especially in these days of comparative and competing religions, presents a noteworthy challenge. Can we justify our position? We find Hinduism and certain philosophic schools definitely labelling the historic basis of Christianity—for Christianity is rooted in history, and stands or falls in the last resort with the

orical Person of Jesus—as a mark of inferiority. Christianity se out of the bosom of Judaism. Israel is the parent of what a l-known living philosopher proclaims to be the only true history, history which is also a philosophy, and which sees the past as e in the present and pressing on towards a goal and consummation he future, "toil co-operant to an end". One of the essential ures of Judaism was a continuous trust in fresh revelations of the of God, and so in a never-ceasing inspiration. In this way history only be understood in the light of eternity, and eternity has to be ceived as making use of an active historical process in which to play itself. This is entirely the Christian attitude towards history, larding it as one of God's channels of revelation, one of His modes working, events in history being valued as sacraments, or vehicles piritual and eternal truths. Thus the highest philosophy is that which the basis is the eternity and the wisdom of the divine order- of life. This charges history with new values. *In la sua voluntate ostra pace*. Christianity holds that God, "in Whom every where when is focused", makes time the vehicle of His redemption and velation of things eternal. It declares that He has revealed Him- in act, time, and space, claiming all these as modes of His mani- ation. It points to Jesus Christ as One in Whom the temporal the eternal are marvellously conjoined. This it finds expressed in Fourth Gospel, where we are told that "The Word was in the inning with God", and also that "the Word was made flesh and elt among us".

In recent years our most advanced thinkers on the philosophy of ure have adopted a new approach to the problem under considera- . They have taken as their unit, not atoms or points in space, but *nts*. The universe, they would say, is in the last resort a series of nts. Thus, to use our Lord's own expression, "the Father rketh hitherto", and events proclaim His handiwork. In this way istianity appears distinctly as an historical process, revolving nd certain great revelations of God, certain divine acts in history, ch, while occurring in time, yet have a super-historical signifi- ce. Such are the Incarnation, a permanent as well as temporal ment in the life of God, for God came in many ways and at many es before He came in the person of Jesus Christ, and He still comes nd through the Holy Spirit: the Crucifixion, "the Lamb slain" only on Calvary but "from the foundation of the world", and suffering for the sins of the world: the coming of the Holy Spirit o moved on the face of the waters often and long before He de- ded in the upper room. Here and elsewhere are historical events ch yet are super-historical, happening in time and yet transcending temporal, at once anchored in history and yet permanently raised ve the mere transitoriness of time and tide.

It will thus appear that the Church of Christ has committ her charge a great historical heritage, the spiritual significan which she is called upon to live out and to proclaim to the w Now there cannot be a more appropriate way of doing this tha weaving the Christ-story and its consequences into her regular r of worship. *Lex orandi, lex vivendi.* This being so, where sha look so naturally as to the Christian Sacraments, especially to this to which we so often turn? An able writer, who will be regarde many as revolutionary and modernist, is yet able to describe thes "the only witnesses which survive unchanged from the Chur earliest beginnings", and he adds:

> During the obscure non-literary period which precedes all our viving documents—for the earliest of our documents must be dated twenty years after Calvary—the apostolic message crystallized aro two nuclei, Baptism and the Supper of the Lord. These were the b institutions of the Church. Earliest of all the records, in fact co with the utterance of the Master, is the Sacrament itself.[1]

And ever since those early days, silently and often unnoticed by this great Sacrament has been conferring this immense benefi proclaiming God's use of time and space, of witnessing to God's of gradually working out His purposes, and of equipping us as fel workers with God, by linking us on more closely to the historic living Christ.

In this year 1933 we are specially bound gratefully to ackn ledge the help in this direction conferred by John Keble's *Chris Year*. There can be no doubt at all that the Bethlehem to Olivet s of our Gospels has power to influence marvellously the lives Christians, both by drawing them to respond to the example there and by preserving in them a complete and balanced Christian fa By such means are Christians preserved from laying undue stress u any one feature—whether the birth, or the teaching, or the exam or the death, of Christ, or the Holy Spirit's working—to the exclu of the rest.

A few remarks may fitly bring us to a close. (1) Some section the Church make more use of the historical round than others. some, where the months are so thickly dotted with commemoration it may be regarded as decidedly overdone. In others, which minim this historical feature, it would seem the opposite. The writer h found great and lasting help by the sober, historical course of t English Church, celebrating in order the life of Jesus from Adve to Trinity, and then building up upon that foundation the essentia of the Christian life from Trinity to Advent again. (2) The teachin thus inculcated is embodied most clearly in the Collects, Epistles an Gospels, and Proper Prefaces of the English Prayer Book, which a

[1] B. W. Bacon, *The Apostolic Message*, 89, 315, 316.

integral portion of the Communion Service, though it comes out rtially also in the selection of Lessons for the year. It would seem t it will be most fully appreciated where Holy Communion takes proper place as the central act of the Church's worship. On the ier hand, it is obscured and sacrificed when a language not under- od by the people is used. (3) It is also partially at least lost when commemoration connected with the service is confined to "show- forth the Lord's death" alone, making of each communion a mory only of Good Friday. The words put by St. Paul into the s of Jesus, "Do this in remembrance of Me", carry a far wider ge than that, for though the Cross will be always central, and the asion of the first Supper links it always with His death, we need to member Him also as incarnate, growing, learning, ministering, fering, dying, rising, ascending, giving the Holy Spirit—all most grant memories, all meet to be impressed upon our hearts and ds at Holy Communion. It is a pity that the Reformed Churches e so often then set the Cross in isolation. (4) Though we have centrated mostly upon the commemoration idea when considering title before us, because this would seem to be most often over- ked, we must remember that the "breaking of bread" does carry eral other messages with it. It is "breaking", not "eating", of ad, though the breaking was to lead to eating. The symbolism of could not be absent from the mind of Jesus, for clearly He re- ded this as the preliminary stage of offering His body to be broken n the Cross, to which holy sacrifice He then and there dedicated nself. So all the ideas of sacrifice and offering which can and must tly be connected with Holy Communion, and which the title iturgy" implies, are here found. (5) As just said, the breaking was ead to eating, so here again we have the suggestion of fellowship ommunion, always connected with eating and drinking together. here is a link with the common appellation "Holy Communion". When we recall the joy and "gladness of heart" which in the Early urch accompanied the "breaking of bread" we find a link with that er great description of the rite, "the Eucharist".

D. S. Guy.

WHOLE-TIME DEACONS.

[*Rev. Paul Cardinaux, a Y.M.C.A. worker in French Switzerl, has sent us the first annual report of his "Diaconat masculin" allowed us access to other articles in connexion with this most ructive work*].

whole-time diaconate arose to meet two needs: the need of rovement on the spiritual and mental side in the redemptive ices—Orphanages, Mental Hospitals, Borstals, Inebriates' and

Epileptics' Homes, *etc.*; and the desire of many young ch members to spend their lives at spiritually creative work.

Preparatory research. M. Cardinaux justified his appeal to Protestants of his country, not only by a careful study of Ch history, but also by research into the modern diaconate movemen Germany and elsewhere. He found his authority and the defini of a deacon in *Acts* 6^{1-6}; he followed the rise of the diaconate till, in fifth century, it lost its original function of service of the poor needy. About this time, Brotherhoods of Charity took on the wo At the Reformation the State took over the redemptive services, only because its outlook was expected to be equal to doing the wo in a spiritual way. Both Luther and Calvin, he found, regarded work as second only to that of a minister of the Word. In St hands, however, the secularization of the social services, which still deplore, set in.

The movement for prison and institution reform, which owes mu to St. Vincent de Paul (1576-1660), was little organized by Protesta till 1833. In that year, realizing that the success of his Hamb Orphanage depended on an inspired and trained staff, Wich founded his famous Bethel Brotherhood. His work was so good Frederick-William IV entrusted to him the re-organization of prison system. At the present time, 4,000 deacons, trained by twe Colleges or Orders, are at work in Germany. Some of them wor parish deacons, like our deaconesses, but the majority are poste Institutions.

A committee of the united Protestant Churches of French Swit land was asked to make the first steps to meet the needs in quest They found that, while the parish work may be left to ministers volunteers, Institution staffs were recruited with too little consid tion of the essentially spiritual nature of their work; they there regarded the foundation of a training home as necessary and urg

Preliminaries. Reports of the researches made were publis throughout the religious press. Lectures were also given, in m cases illustrated by a film of the Bethel work. Friends thus m are giving a small subscription for three years, after which it is hop that payments from Institutions where the men are to serve th probation will meet most of the cost.

A letter was sent to all the institutions for "hospitalization" men and boys, suggesting the selection and general training of st to meet their needs. It was found that over 600 men were employ in these places, which serve a population of 1,000,000 people. Alm without exception, the directors were delighted with the project.

Recruits. The very strict conditions of admission cut down t numerous candidates to a dozen, and of these only half were taken

mediate training. They were all aged about 21. Their trades fore admission—having a trade was a condition—were : male nurse, ck-maker, printer, commercial student, farmer, fitter. They were e to pay £20 each towards their training.

Training. The course was held at a country hostel, though later es will be held nearer to a centre of population. Two local doctors, ne teachers, and a male nurse gave their help. Cooking and dening, building and physical culture, were studied in practice. sses were given in French and German (the languages of their ure patients), accountancy, typewriting, anatomy, physiology, t aid, life-saving, practical psychology and psycho-therapy, agogy, Bible knowledge, Christian doctrine, deacons' duties, and ging. The lectures were only introductory to the six-months' rse to which the men will return after two years, but the atmos- re and Christian family life were such as to "arm them for the ks that await them".

After ten weeks, demands for the men were so urgent that they e excused their remaining three weeks and allowed to start their bationary work. They are to serve a year in each of two institu- ns. They are in a Hospital, an Infirmary, a Mental Clinic, and form Homes for young men. The essence of their work is constant l direct contact with human beings in need. It is such posts, says Cardinaux, that the Church must staff. He hopes that the other nch of the work, that of parish deacon, will develop later[1].

A further enrolment will be made this year (1933) and it is hoped t a permanent home may be found for the movement when, in 4-5, it needs nine months' teaching a year. Any further informa- n will be gladly given by M. Cardinaux, whose address is 15 emin Vinet, Lausanne.

K. Waller Todd.

BETHANY HOMESTEAD, NORTHAMPTON.

s scheme, which has already been an inestimable blessing to our rches, and is destined to prove a lasting benefit, is one that might be copied in other places, and some account of it may be of in- st. It originated some twelve years ago in a growing sense of gation to do something for some of our older, needy, and suffering nbers, a sense driven home by the knowledge that some of the

1 We are prompted to remark that there must be the same need to train Christian en for our redemptive Institutions. The deaconess movement in England meets only f the two great branches of work, and yet rejects many suitable candidates for lack hurch funds to employ them. If any should be complacent as to the state of our ptive Institutions, a perusal of Miss Payne's delightful little study *Oliver Untwisted* ld, 3s. 6d.) will convince them that only a sanctified personnel can right the almost lible wrong that is still being done even in our Orphanages; and these hold a higher than some other Homes we could name.

most respected, even cultured, people of the longest standing in churches were then actually ending their days in the Poor Infirmary. There were three classes on whom the burden of life heavily pressed. There were a considerable number of elderly pe living on very slender means, such as the old-age pension, q capable of managing a small home, to whom a cottage rent-free wo make all the difference between penury and comparative comf There was another group of still more elderly or infirm folk, suffer from blindness, semi-paralysis, rheumatism, and so forth, not q able to undertake the charge of a home, needing a certain amoun personal attention, but not able, if independent, to defray the cost such attention, or, if dependent on relatives, feeling that they entai services which, however willingly rendered, might often be heav than the relatives could be expected to bear. And there was a furth class of those actually suffering from sickness, needing medical aid nursing available only in a private Nursing Home where the f would be entirely beyond their means. In many, perhaps most, these cases the only alternative was the Poor Law Infirmary.

And so, at a joint meeting of the Baptist Board and the Congre tional Ministers' and Deacons' Association of the town in 1921, project was launched.

It soon became evident that while the need for the Nursing H might be the more pressing, its maintenance would demand a c siderable annual income, while the provision of alms-houses, a the initial capital expenditure was met, would involve only a s annual outlay. It was therefore decided to commence with this of the scheme, and in June, 1926 the first row of cottages was ope

The homestead was planned in the form of a quadrangle, the n ing home to occupy one side, facing the entrance, flanked by two r of cottages, facing one another, one row of twelve houses to be c the Doddridge-row, the other the Carey-row. Meanwhile the chur rose nobly to the occasion. A few friends promised to double (u £5,000) any amounts raised by the churches during a period of years; the churches (some 14) assessed themselves at vary amounts, and during the five years raised an average amoun £1,000 yearly; in this way £10,000 was raised in the five years en ing in January, 1932.

In 1929 the nursing home was opened, with five rest rooms residents needing meals provided for them and also a certain amou of attention. Three new cottages, the Farningham Cottages, w also opened, and a Memorial Hall given, which is both an ornam and a much valued addition, where among other uses services held on Sundays and Tuesdays.

The building scheme was completed in 1932, with the opening a new row of cottages and a new wing of the Nursing Home w

ditional rest rooms. There are now a total number of nearly forty manent residents, besides the patients in the nursing home, and staff. All of the new homes, as well as the rest rooms, have been en by various donors, while a number of the beds in the wards ve been endowed. This means that a total amount (including the ue of the land, *etc.* given) of about £30,000 (besides some £4,000 mised but not yet paid) has been given during the last ten years. d given without a sweepstake, without even a bazaar!

The cottages are two-roomed, with a small kitchen, and are de- ned for either a single resident or a married couple. They are rent e, but a shilling a month is paid towards electric lighting. The eless is installed in all. These cottages and the rest rooms are re- ved for those who are members of, or connected with, the Baptist Congregational Churches of Northampton. The Nursing Home not so restricted. A certain number of beds are reserved for per- nent cases, to whom that restriction does apply, but for ordinary es there is no such condition, though naturally patients connected h Baptist or Congregational or others of the Free Churches would e preference. The provision of such a nursing home has been ply justified, and the beds (fifteen to eighteen) are kept fairly full. e most pressing cases of all, the incurable, cannot be taken at the neral Hospital, while many other cases, not suitable for Hospital tment, are here brought within the means of those who could not sibly afford the expense of the ordinary private nursing home. m the beginning it has been felt important to avoid taking cases ich might be treated at the hospital, or patients who could afford fees of a private nursing home. Not the least beneficial of the vices rendered has been the reception, for short periods, of semi- alids or elderly folk, the care of whom was weighing heavily on tives at home, thus giving those relatives the opportunity for ly needed rest and recuperation.

All the beds in the Nursing Home have been endowed by friends, cost of £500 each; and in addition a Maintenance Fund is being dually built up by gifts and legacies, by which the annual cost of ntenance will be steadily lightened. There is a strong feeling, vever, that some part of the annual cost should be permanently met the churches; there is no better way of keeping alive the interest ur members in the prosperity of the scheme.

We are sometimes asked why we should not take advantage of the cess of the undertaking to enlarge its scope and take in others of Free Churches. But to do this would sacrifice an essential part ne conception of the plan. We want our Homestead to be a home, an institution. We want to preserve the feeling that our little mmunity is a family, not a populace. That feeling has not been ified by the fusion of the Baptist and Congregational Churches

in the common undertaking, but it might easily become so if numbers were much increased. "Don't you know we are all sis here?" was the explanation given by one of the residents to a n comer who expressed surprise at some little act of kindness rend to her by her neighbour. That expresses the atmosphere whic has been sought to create, and which we are thankful to feel ha a very large extent been created.

All this work is not carried on without hands. Apart from paid staff on the premises all the activities are kept going by vol tary workers drawn from the twelve Congregational and Bap churches of the town; by Secretaries and Committees, by a band collectors, by V.A.D.'s and Girl Guides, by helpers of all sorts. A the help has been freely given. Nothing that I know of religious a social service in our town has called forth so much enthusiasm a sacrifice, and the mind to work.

In our Homestead, as in Bethany of old, the sisters outnumb the brothers; but there were and are some men folk and some marri couples in the homes. And the name is surely well chosen, since the gifts have been given, all the care bestowed, all the work do for the sake of Him Who loved Martha, and her sister, and Lazar

H. N. Dixon.

SAVING RELIGION IN EUROPE.

Leaders of the Protestant Churches of most of the countries of Eur were unanimous at the sessions of the Central European Bureau Inter-Church Aid recently held at La Belotte, near Geneva, that situation of the Evangelical Churches in many countries, particul the Eastern States, including the Baltic States, is as bad as or w than it was in the years immediately following the Peace. The Pe itself wrecked Churches that were admirably organized and do splendid spiritual, social, and cultural work, in Hungary especia and in the old Austria. In spite of their disabilities under Austr and Hungarian State laws the Churches had not only held their o but were making progress with educated ministries, efficient th logical colleges, well-staffed schools, and societies and institutio that were doing much social and benevolent service. "Self-determin tion" was preached by President Woodrow Wilson with the fervo of an evangelist. The peoples of different races were to gove themselves, and democracy under self-government would create "Ne Jerusalems". As it happened, minority populations in territori transferred to the new States totalled up to many millions, and most cases they became alien elements among peoples whose Gover ments were eager at all costs to "nationalize" them. Among the ali races transferred to the new States were hundreds of thousands

otestants, who were regarded with anything but friendly eyes by ate Churches and Governments whose attitude to freedom of faith d worship was hostile, and in Roumania and Poland especially tterly hostile. There had been in the Austrian Province of Galicia, stored to Poland, and in Poland itself, Lutheran and Reformed urches enjoying even under the restrictive religious laws of Austria d Russia a certain amount of freedom of worship and action. These urches originated in German and other foreign Missions. Because this foreign origin they were "broken in the War"; their ministers, chers, and social workers were forced to leave the country, and nied permission to return, while the greater part of the Church ildings were destroyed in the waves of war that devastated the untry. A Revival broke out among the seven million Ukrainians of alicia, but the lack of educated leadership led to dissension among e leaders which has greatly hampered the progress of the Revival d the consolidation of its results. The Austrian religious laws, ich are continued by Poland in Galicia, subject the Evangelical urch which has been created to hampering restrictions.

As to Hungary, which was torn piecemeal by the Peace Treaty, sing three-fourths of the land and three-fifths of its population, the vangelical Bishop Antal stated at La Belotte that the Reformed urch lost a thousand of its two thousand parishes and the Lutheran urch even more, and all its colleges. The desperate poverty of e country makes it impossible to maintain efficiently the existing stitutions. A great number of pastors receive an average stipend not more than £5 to £6 a month. In a thousand parishes nothing n be done but pay the slender salaries of teachers. Debts are heavily reasing, and no way can be seen for paying them. Bishop Nüelsen, ethodist Episcopal "Overseer" of Europe, reported that the social rk of their churches in Hungary had to be greatly restricted.

Poverty-stricken, and without colleges and other educational ilities, the lack of competent leadership is the gravest menace to e future of Evangelicalism in Europe. The Central European reau has for ten years endeavoured to meet the need by granting rsaries for the training of well-qualified young men in the hardest- countries, while it has had the effect of creating lay preachers and chers in some of the countries, notably Czecho-Slovakia, which is ry friendly to Protestantism—naturally in Bohemia, where Huss is e national Hero, and the day of his burning at Constance has been the last nine years the National Fête Day.

Spain, with its new-won religious freedom, most urgently needs ucated leadership and the unifying of the thirty more or less nominations and Missions. Dr. Fliedner, of Madrid, describes the otestants as dazed by their liberty after four centuries of cruel ex- minating persecutions. He says they are like the women of China

when foot-binding was done away with: they can only painf hobble with halting steps. Bold statesmanlike leadership is the necessity if the ideal of a strong Spanish Evangelical Church is to realized. The Republican Government is using friendly compuls to further this end. Some Republican officials have found it h to emancipate themselves from the old spirit. One of them lool over the stall of a colporteur in a market-place. He denounced colporteur for selling "Royalist propaganda", and gave evidence t he had opened a Bible and found *Books of the Kings*!

Little is heard of the small but faithful Evangelical Church Greece. A very interesting illustration of its influence is that of t church in Timothy's birthplace of Berea. Until the small Chur was created Berea knew nothing of preaching and hymn-singing, b these innovations proved so popular that to save his people fro heresy the Orthodox Bishop began to preach and "annexed" some the favourite Evangelical hymns.

Fortunate are the countries whose faith is founded on the roc bottom of Evangelical truth! My friend Dr. Alfred Jörgensen, De of the Faculty of Theology of the University of Copenhagen, a meeting arranged at Bristol by the Evangelical Continental Socie said that 98 per cent of the peoples of Denmark, Sweden, Norwa and Finland belong to the Lutheran Church. He, and Profes Cramer, of the University of Utrecht, whom I am also honoured call my friend, take special interest in Evangelicalism in Spa Poland, and the Baltic countries. Above all is Professor Dr. Ad Keller, of Geneva, preacher in Calvin's pulpit, and Secretary of t Central European Bureau, with which the Evangelical Continen Society co-operates. He is a modern Paul, having the care of all t churches on his heart, and travelling often to the most distress countries to see the conditions for himself and to speak words of co fort and encouragement to the leaders and their people. How he d it with his University duties, his book-writing and journalistic wo and most of all his studies as one of the most authoritative theologi and linguistic scholars in Europe, remains a mystery.

These Evangelical Churches are fighting for spiritual faith Europe against the most determined Bolshevist Communist Anti-Go campaign to stamp out the last vestiges of religion, not only in th border-lands of the Soviet Republic, but also in the Latin countrie of the West. The effect in France has been to create such a friendl feeling between the Roman Catholic and the Protestant Churc leaders as has never been known before. They feel themselves mor and more comrades in arms against the common foe.

R. Murray Hyslop.

THE NEED FOR RECREATING THE DESIRE FOR PUBLIC WORSHIP.

midnight on a recent Saturday Mr. Ramsay MacDonald reached siemouth from Lausanne and Downing Street to snatch a few s of well-earned and urgently needed rest. On the following ning he attended public worship with his old friends and ghbours. That was the best news in the paper the following day.

The same morning the post brought a letter from a correspondent , on the Sunday morning when Mr. MacDonald had worshipped he kirk at Lossiemouth, had counted in her own church in gland, a Congregational church seating 1,000 and boasting a nbership of 400, one person only in front of her own seat, which the third from the back, and that person was a stranger.

That sharp contrast stirred reflection, of which the following is gist. Of the 400 members claimed by that correspondent's rch, where were those who were not present at public worship that nday morning? Granted, it was a holiday Sunday—there was stranger there and it may be hoped, at any rate, that the day-makers from that church were as faithful in the places of their urn as that stranger and the Prime Minister were in theirs. But ould be absurd to suppose that holidays alone were sufficient to lain the emptiness. Where were those who were not on holiday? re must have been a good many of them. Some would be genuinely and a few bed-ridden. Probably a good many of the women-folk e preparing the all-important Sunday dinner, or doing some other their multifarious works of necessity or mercy. But where were men? In bed, no doubt, many of them, tired out after the fatigue he week, and perhaps also of Saturday afternoon on the golf rse or cricket field or in the car, and Saturday evening at the ures. And some would be exercising their limbs and lungs in the n air, because, being hard at work all the week—hours 9 to 5 urdays 1)—they had no opportunity—despite Summer Time—such exercise except on Sunday. Some too, one may be sure, ld be pottering about in the garden, and one or two, perhaps, ng the baby for a walk out of the mother's way. And it may be med with confidence that others still would be simply doing ning at all, but aimlessly killing time till dinner was ready.

Meanwhile Mr. Ramsay MacDonald was at morning worship. y was he there? Without claiming any knowledge of the Prime ister's private mind it is certain that at any rate he was there use the church was where he wanted to be at that hour, and what esired to do was to join in public worship. So he had considered orth his while to make the necessary effort to get to the church in

order that he might spend one hour of his short and precious Sun
morning there rather than in bed or on the links or at official task

And probably another motive was sheer faithfulness to
institution and habit of public worship which had served him in g
stead in the past and had been the source of the happiest and m
sacred associations of his life.

Obviously many of the Church members who were absent f
public worship that morning could have been there had they
chosen. But, unlike Mr. MacDonald, they did not deem it wo
their while to make the effort and they had no loving loyalty
institution or place strong enough to overcome their vario
reasonable and unreasonable hindrances. And, beyond questio
they represent a very large number on the rolls of all the church
whose attendance at public worship is at best merely occasional a
casual, occurring only when they have nothing very interesting
do and happen to feel in the mood.

Now the evil results of that kind of thing are so obvious a
prevalent as to need no more than the merest cataloguing.

The first is that we live in a day of small congregations; tha
nowadays the rule, though happily there are exceptions. Now
effect of a small congregation, when it is sparsely scattered ove
large building, as so many are, is really to prevent the possibility
united public worship. For each worshipper remains an isolated u
who cannot possibly lose himself in the inspiring act of uni
worship. Everything is thereby depressed. Congregational singi
for instance, so essential a part of public worship, is simply impossi
without a real congregation. What can the only one do—and
a stranger—in front of the third seat from the back in a large chu
when the first hymn is given out—or any hymn? He would be b
indeed to attempt to make a joyful noise unto the Lord. And e
if he were so bold his effort would be a solo. And congregatio
singing is far more than a solo or than any number of simultane
solos. All other parts of public worship, too, are equally depend
upon the congregation. This is not to say, of course, that pu
worship is impossible to a small congregation if it really is
congregation. But to a few people spread thinly over a lar
building, with great gaps between person and person or small grou
and small group, or between nave and aisle and gallery, real uni
worship is physically and psychologically impossible. This is ev
true of the sermon. A sermon is an address to a congregation,
which, as Canon Raven once said, the congregation plays an essenti
part, not alone in the hearing or receiving, but in the very makin
and delivering of it. If, as is often alleged, preaching was nev
better than it is to-day, that is a miracle indeed, for congregatio
were seldom worse. And every preacher knows that even his ver

t sermon is far, far better in a closely-packed assembly than in an ost empty place. The congregation makes and the lack of it mars aching, as it does all else in public worship. Small handfuls, if tered as they usually are, render public worship in the full sense l-nigh impossible.

They also make public witness ridiculous. Democracy counts ds. Influence to-day is with the largest crowd and the biggest ut. "Here we offer you the best thing in the world", we say. "It sn't look like it", replies the onlooker, "your *clientèle* is so small". l the evil-doer and the exploiter go on their way without needing ast as much as a single glance on the handfuls who stand for the d against the mighty.

Then think of the embarrassments which the smallness of gregations imposes upon the loyal few who in most churches ay are bearing the burden of administration, staffing, and finance. ir burden is very great and they are bearing it wonderfully. But w long, O Lord?" The casual worshipper escapes even when he s not definitely evade paying his share and doing his bit. In a f Club this would be impossible: the children of this world are er in their generation than the children of light. But in the rches it is both possible and actual.

One more evil, less obvious but very real, may be adduced with e temerity. Small congregations discourage and paralyze isters and make them uncomfortable and wishful for change. It ot often a case of being called "from Auchterless to Auchtermair", f coming "unanimous" and going "unanimous", or of failing of th—even his wife's. Usually it is simply a case of a minister er wistfully seeking a less fickle flock. *The Impatience of a Parson* vented mainly upon the bishops of his Church. But when Free rch ministers flare into impatience the exciting cause is usually unreliability of many members of their own flocks. When a ister leaves his charge for another at a call which, as he is rmed, comes from a large and enthusiastic congregation, he rally expects the pleasure of meeting that large and enthusiastic d. When, therefore, week after week passes without the earance of anything which could possibly be called either usiastic or large is it to be wondered at if that minister becomes ouraged and feels let down, and is soon seeking a change? And name, so it is whispered, is legion, for there are many.

This prevailing smallness of congregations, which is so imental to the life and effectiveness of our churches to-day, is mainly, as we have seen, to the absence not of people who never en our doors, but of folk who still call themselves our own. And ry serious question springs from that conclusion, which, stated e bluntly, is why so many people who once thought it worth their

while to take trouble to join the Church and accept the recogn
obligations of Church-membership now show little or no desir
public worship and an utter disregard of the obligations they willi
assumed and have never formally repudiated.

The seriousness of that question will not be gainsaid. For
whole future of organized Christianity is obviously involved,
more critically than any external conditions could possibly involv
No outward foe has ever utterly prevailed against the Lord's peo
But if, at length, many of those people themselves can no longer
depended on, any foe may have a walk-over.

And the gravity of the question is equalled by the difficulty
answering it. Undoubtedly the war, or something which happe
in the war, or the ways in which the Churches reacted to the war
responsible for the falling away of many. And the so-called "peac
has been almost as disastrous to us, as indeed it has been in all
world. And then motors, wireless, and golf have introduced seri
competition. Changing customs are tending to reduce Sunday t
mere holiday with or without a dash of tepid religion. With
goes the increasing mobility of urban populations. And econo
conditions and especially unemployment are taking their toll of alm
every congregation. Many other reasons might, no doubt, be fou
But none of them would lead us to the very root of the trouble wh
simply is that, unlike Mr. MacDonald, a good many of our peo
have lost all their old desire for public worship. If they had not t
would be there, in spite of all. "Where there's a will there's a wa

That is the root of the trouble. And it is something to get t
clearly discovered. The way is thereby opened for hopeful treatme
Yet prescription is fearfully difficult. It is, in fact, beyond the pow
of any general practitioner, or, probably, of any single speci
either. Is it not rather a case for united, prayerful consultation?
is towards this that a few hints are modestly added.

The problem, be it repeated, is how to re-create the desire
public worship in the lives of those who had it once but have it, a
no longer.

Something could, no doubt, be done by making our public wors
more attractive in form, but how far the people we have in mind wou
be helped by liturgical experiments is very doubtful. Anythin
however, which made the worship real and living could not fail
help. And to this end a mere re-distribution of many congregation
would work wonders. For the fact is that many of our buildings a
far too large for their present congregations, and since it is n
feasible to reduce the buildings the only way is to gather all the peop
together into one part of the sanctuary, so as to make them into
real congregation. And then perhaps unused portions could
tastefully curtained off until such time as they might be require

in. Would an earthquake be necessary to effect this simple and tary change?

Another help would be the cultivation of a warmer geniality and it of brotherly and sisterly welcome amongst the worshippers nselves and towards occasional visitors.

But it may as well be recognized frankly that the most attractive ice and the most sociable people in the world would never, of nselves, serve to draw back again more than a few of those whom have in mind. Whatever we do inside our churches the folks will come back again. Therefore we must go out to fetch them. Now minister himself can very rarely manage this. Hence it is a ter for the pastoral office of the congregation. And in the exercise his office, needless to say, the greatest patience, sympathy, and are needed. For these people are to be pitied, not scolded. Their res for public worship have in some cases suffered "shell-shock", le in others they have died down more gradually and painfully. attempts at amateurish psycho-analysis are to be resolutely newed. But there are real tragedies which call for the gentlest most gracious treatment. The roots of the desire which has died are still there, deeply hidden. And by Divine grace, and pathetic help, they may surely be made to sprout again. But a se touch would kill them.

Finally, prevention is better than cure. If only we could nourish he children who come under our hands in Sunday school and rch such a strong desire for public worship as could survive the est shocks of life, how splendidly might our successors transcend present limitations and tackle triumphantly their larger tasks! nly we could make a day in the courts of the Lord, for every child rring therein, better than a thousand days at home or in the country anywhere else, then when that child was grown he would not art from the Lord's house, and therefore would not need to have reated in him the desire for public worship. It would be there ever.

J. Arnold Quail.

ON LIFE AND BOOKS.

ANOTHER HOUSING PROBLEM.

THE other day I had an experience that struck me as extremely path
I went to look at a Library which was to be sold on the following
There were two or three thousand books, and some very good books an
them. It proved impossible to purchase any, for the books I wanted
classified in lots with some thirty or forty other books, mostly undesir
It was quite clear that this collection had been accumulated by a lov
good literature, whose tastes could be gauged by a glance at the shel
There the books were, shortly to be dispersed, the vast majority of t
to fall into the hands of dealers always alert to make a bargain. A m
or two ago one of the leading London booksellers told me that he had b
to examine the library of a deceased Congregational minister, a man wh
alert mind had kept his preaching alive and refreshing to the end of a l
life. His comment was, "They were not the slightest use to us.
wouldn't give £4 for the lot".

As I was helping to dust my own books and trying to solve the hous
problem they present and endeavouring to decide which I could get rid
I began to wonder if these books of mine would share the same kind
fate. I remembered how my library began to grow in penurious stud
days, those days when it used to be a matter of moment whether lunch
4d. or 5d. Then, when the gift of a book meant a great deal, such g
were all too rare; now, when every new book accentuates the situat
gifts seem all too common. Then it was a question of finding books
shelves; now the riddle is to find shelves for books. I looked at bo
which were mere tools in my student days, or at others which represe
my own tastes. One or two cases represented a year or two of afflue
when scholarships of various sorts and kinds enabled me to buy edition
the poets and the like. Then I thought of the early years of my minis
when my library, while steadily growing, was of compassable size,
when I knew where every book was and could go to it in the dark,
when I knew the inside of the books almost as well as their outside
whereabouts. Now, sad to relate, my library expands faster than I
keep pace with it; often I spend time foolishly longing to get back am
the old favourites when I have to give every available moment to bo
that come hot from the press, often to prove not worth the reading.

The books are scattered now in three different buildings, some of th
in an office, many of them in a vestry, and the others everywhere at hom
upstairs and downstairs and in my lady's chamber. And so the prob
how to keep down my library is an urgent one, and growing increasin
so—there are now 500 books on the floor in my study, and an equal num
hidden in ridiculous and almost inaccessible places. Frequently I s
parcels of books to ministers and missionaries whose circumstances ma
it difficult for them to buy books at all, but this does little more than relie
the pressure for a moment. Is there any definite scheme which could
adopted, any principle of weeding out which is sound?

Some men I know make it a rule to dispose of any volume on the
shelves which they find has not been of use to them during the past fi
years. I could never do that. Many such books would be altogether to
precious to me: it would be like tearing out my heart to lose them. I ca
well understand how Dr. Fairbairn felt when he had decided to give awa
his Library: his secretary once told me that he went into the study ar
found the old man weeping because he could not bear to part with the boo
that had been his friends for a lifetime.

t is not easy to discover any theory or principle which could be faithfully wed. You may decide—if you are so foolish—that you will keep no n or no drama; immediately there comes along the collected edition of y Webb or the new edition of Mr. Bernard Shaw, and you feel that at rate you must keep these, even though to find a place for them means sing of something else that you cherish. I suppose if one had time to out the matter carefully and scientifically one would say that, first, in books of reference must at all costs be retained. I cannot conceive, example, how I could do without the *Concise Dictionary of National raphy* or the *Supplements* to that *Dictionary,* or Chambers's admirable volume *Encyclopædia of English Literature.* I certainly could not do out the *Authors' and Printers' Dictionary,* my "second Bible", or, gh I do not use it anything like so much as I ought or as in days gone thought I should, the *Encyclopædia of Religion and Ethics.* Some-s, by the way, in moments of urgent need, that *Encyclopædia* lets me n badly. This morning I wanted to verify the date of Polycarp's yrdom, but I looked for "Polycarp" in vain.

Having decided to keep these books of reference as a basis, there must dded those on one's special subject. I suppose I must have something fifteen hundred volumes of Church History, mostly dealing with the enth century and with early Nonconformity. These I suppose I shall n to the end of my days, though they will probably only bring to my e the £2 or £3 which some scurvy bookseller will offer for them.

How well I remember the way some of these came to me. These nine mes of Stephens and Hunt were part of a University prize, but those ty-six volumes of Strype's works were the result of searching by book-rs, one of whom reported a set for £6 6s. 0d. and the other for 0s. 0d. ! Hidden away in some bookcase is a complete set of the works e Parker Society, fifty-four volumes in all, and looking as deadly dull ny volumes could look, yet absolutely essential to the worker in Eliza-an Church History. I got them for 26s.

hen I never let go a biography, for I rarely read a biography without ng from it something that is useful either for preaching or in some way; I should think there must be on my shelves at least a thousand raphies. Books dealing with subjects in which one is specially in-ted form another classification. Thus I keep all the books I get on ching and pastoral work and on different aspects of the subject of rtality. There are some commentaries which must always have a e on a preacher's shelves, and I do not think that I should be happy my library without the great classics of English literature or (in trans-n, let it be confessed) of other languages. I like to feel that Gilbert ray's translations are there when I am in the mood for them, to know Browning or Milton or Wordsworth is at hand, and that if I want to up *In Memoriam* or *The Divine Comedy* I need not send to a library.

ut the longer I ponder the problem of a growing library the more in-le it becomes. Occasionally the juvenile member of my family renders le assistance by commandeering Galsworthy or Walpole, but that again nibbles at the mass. Is there any kind of exercise which would result imming in this sphere, something corresponding to the skipping in h I believe many ladies now indulge? Or must the secret be found in Must I forgo things dear to the literary palate? That would, indeed, hard saying. No, the only way out I can see is for the denomination uild me a bigger house, with a library which will accommodate up to ty-five thousand books. Then I think I could begin to see daylight.

ALBERT PEEL.

FOREIGN REVIEWS.

The Living God. By NATHAN SÖDERBLOM. Oxford Press. 18s.

Dr. Söderblom, Archbishop of Upsala, was Gifford Lecture Edinburgh in the spring of 1931. He died a few months later and lectures have now been published, under the direction of his son-in-law, Brilioth, along with a very interesting biographical sketch of one who at once a great theologian and a great Christian. The sub-title of lectures is "Basal Forms of Personal Religion", and they serve as sequel and conclusion to Dr. Söderblom's great book *Das Werden Gottesglaubens*. The two books together may be regarded as in n respects the most important contribution to comparative religion and to philosophy of religion that has appeared in modern times. Dr. Söderb has long been known as a worker in the field of the science of religion, he has gone further than many of his fellow-workers in this field in contenting himself merely with researches into the history and nature the religions of the world, but in using the material thus obtained fo comprehensive view of religion as a whole and for a comparative pro which has for its issue the establishment of the claim of Christianity to the supreme revelation of God to man.

The book before us covers a very wide area. It begins with a discus of Primitive Religion from the point of view of individual experience social organization; then follow chapters on Yoga as illustrating Religion of Method, Jinism and Hinayana as illustrating the Psycholog Religion, and Bhakti as illustrating the Religion of Devotion and Salva The sixth chapter deals with religion as dualism and the fight against as found in the teaching of Zarathushtra. Here Dr. Söderblom is or own special ground, and this chapter is a most valuable monograph in it He then goes on to the Religion of Good Conscience as illustrated Socrates, and the last three lectures deal with Revelation in History, the Religion of Incarnation, and with Continued Revelation.

Among the many crucial and interesting questions with which Söderblom deals in the course of his wide survey one or two may be m tioned. He constantly insists on the close relation between religion history and on the danger of religious speculation divorced from experie So in relation to Christianity he says :

> The Gospel story has been regarded as at best a parable and a sy of divine resolves and actions which belong to the spiritual world and ar affected by the events of history and the changes of time. Hov psychologically explicable this endeavour of the Christian mind may be history of the Church proves that Christian faith and love derive their strength from the sacred story and that all attempts to free Christian as ance from dependence on what happened in Palestine and on Golgotha, m in the long run, imply spiritual enfeeblement.

This leads naturally to another point which Dr. Söderblom stresses, nam that in the process of salvation God is active and man receptive. Relig is no mere subjectivism. The Word of God is a reality and is the sou and ground of religious experience and enlightenment. Thus he says :

> It was not Zarathushtra who brooded and thought and speculated on many divine beings of popular belief and found the common factor, the O It was rather the divine power that came to him in the hard struggle earthly life so overwhelmingly, so intimately, so full of succour that conditionally, without any theological distinctions, in this divinity, this L

this Ahura whom in his capacity of "knower" he called Mazdah, the Wise, Zarathushtra recognized the very fundamental power of existence.

Dr. Söderblom recognizes throughout the core of goodness and the possibilities of development in all religions. He quotes the words of Erasmus, It may be, that the spirit of Christ goes farther and wider than we think. nd there are many in the fellowship of the Saints, who are not in our talogue". This whole book might be taken as a commentary on these ords as the words themselves describe the spirit of their author. Dr. öderblom, with all his vast learning, was no mere dry-as-dust scholar. His ief practical interests were Christian unity and the application of hristianity to social needs. He is thus able to bring theology down into e market-place and make it, as it should be, the handmaid of true religion.

W. B. Selbie.

he Life of Jesus. By Maurice Goguel. Translated by Olive Wyon. Allen & Unwin. 25s.

The works of Dr. Maurice Goguel on *N.T.* subjects have long been miliar to English students. One of the most recent to be translated to English was *Jesus the Nazarene* (1926), a demolition of the Christ- yth theory. His careful and thorough *Introduction au Nouveau Testa- ent* (4 vols., 1922-1926) has not been translated. In 1932 Dr. Goguel ut the coping-stone on his long series of studies by presenting the world ith a complete *Vie de Jésus,* of which the English translation now lies efore us.

The book appears to possess all the requisite characteristics of a cientifically-written historical treatise. It opens with a comprehensive ummary of the history of the attempts to describe the life of Jesus. The ources of information are then carefully discussed, first the Jewish (in- uding the Slavonic Josephus), then the Pagan, then Paul and the other .T. writers, and finally the Gospels (including the Apocryphal Gospels). wo chapters (V and VI) deal with the nature and treatment of the aterial: and two more (VII and VIII) with the chronology. Then llow in leisurely array the successive divisions of the story itself, no wer than six out of the twenty-one chapters of the book being devoted o the Passion-story. There is no discussion of the Resurrection- ppearances, the last chapter being devoted to "The Gospel", and con- ining a study of the content of the teaching of Jesus.

The value of the book lies chiefly in the systematic thoroughness with hich the matter is treated. As such, it forms a useful supplement to the st full-dress life of Jesus produced in Britain, *viz.,* that of Dr. Jas. Mackinnon (*The Historic Jesus,* Longmans, 1931), with which naturally provokes comparison.

The orthodox reader will doubtless find much to disagree with (as he ould of course with any biography written from the critical point of ew), and will doubtless feel that the omission of the Resurrection reveals serious incapacity on the part of the author to handle his great theme ally satisfactorily. Those more ready for a critical handling of the data ill also necessarily differ from the author here and there, in view of the owd of controversial questions with which he has to deal. Both alike ill probably sense a certain "prosiness" about the author's mentality— characteristic likely to be more strikingly felt in view of the grandeur f the subject. But both classes should also be grateful to have the ubject-matter laid before them in such a complete and easily handled rm, and discussed in such a judicious and truth-loving spirit.

C. J. Cadoux.

Die religiöse Lage der Gegenwart (The Religious Situation). By PAUL TILLI Professor of Philosophy in the University of Frankfort. Transla by H. RICHARD NIEBUHR. New York: Holt. $1.50.

Tillich has at last been translated. It is high time that a thinker v has meant as much to many German youth as Karl Barth or Karl He and a good deal more to some of them, should be presented to other mi equally eager to find a place for religion in the *post bellum* world.

Recognized as a coming power while still a student at Berlin, Till received an appointment to the teaching staff as soon as he had won degree, and shortly began publishing the books which expound his phi sophy of life and which through the years have made him famous. H career in the University Faculties has been somewhat chequered, owi primarily to the fact that certain personal relationships made him *perso non grata* to the authorities of the Prussian Church. It is a source gratification to his friends and admirers that though the *religiöse La* originally appeared while its author was Professor of the Science of Religi at the Hochschule of Dresden, whither he had been sent to Coventry, t translation now finds him returned to his own—though not in the Facu of Religion—at the University of Frankfort.

Tillich's philosophy of religion is set forth formally in the second volu of Max Dessoir's *Lehrbuch der Philosophie,* published in Berlin in 19 and in the more recent *Religiöse Verwirklichung,* but Professor Nieb has done well to turn to the *religiöse Lage* for his introductory translati In this book the formal categories are filled with content; the religious i is applied to the whole varied field of contemporary thought; and the re is a human document of broad appeal. It was written at the request of house of Ullstein, newspaper publishers, as one of a series of schola works for popular study.

Tillich's thesis in this book is that to-day throughout the western wo we are witnessing a religious revolution against all the forms of bourge or capitalistic culture. True religion is that which sees things as they but is aware also of God's will to have them otherwise. The phrase which we are repeatedly referred as defining the philosophy of that relig is *gläubiger Realismus*—Believing Realism. The two fatal heresies wh beset this religion on either hand are *Believing Idealism,* which takes real account of things as they are, and *Unbelieving Realism,* which tal no account of God.

Bourgeois culture, however it may protest its religiousness, is essenti a form of Unbelieving Realism. It tends to come to rest in itself: it based upon faith in its own self-sufficiency: its purpose and hope humanistic. This spirit has been felt not only in the economics of capit ism but in every other department of our immediate life—in paintin sculpture, education, politics, and the churches. But it is now doome And the fascination of this particular book consists largely in the discer ing analysis by which, in chapter after chapter, the author traces the mo recent tendencies in the several arts and sciences and points out the irresis ible penetration of religion into each.

Tillich is like Barth in his rejection of idealism. Both believe that a reforms must fall short of God's perfect purpose. But Barthians tend see all reforms as equally bad and to relapse into practical conservatism Not so the disciples of Tillich: they are in the forefront of social refor because they believe God to be active in the human scene, and though the cannot compel his will, they can conform to it. This will be a grateful co ception to many British and American minds which have been moved b

arth's theocentric magnificence but have felt that he faltered in his inter-etation of history.

Professor Niebuhr, who, by the way, is the brother of Reinhold iebuhr, who in turn may be called Tillich's best-known disciple in the nited States, deserves high praise for his translation. It is not entirely e from Teutonisms, as, alas, few translations from the German are ever ely to be; but it is most readable. Most purists will object to such a rm as "orientated"; philosophers will point out the misuse of the adjec-e "existential"; I am sorry that the key phrase of the book is left in the -English "belief-ful realism"; but these are minor matters in comparison the general excellence of the whole.

The book sells in the United States for $1.50. It is hoped that the itish edition will be published not at the current but the normal rate of change, for it is a book which should be read by many.

DOUGLAS HORTON.

Problème de la Prière, Principe d'une revision de la Méthode theologique. Par Fernand Ménégoz. Paris: Librarie Felix Alcan. 60 fr.

Heiler's great work, *Das Gebet,* has been translated into English, and likely to be much read. Attention may be called to a French book, still translated, on the same theme, but with a different purpose. The volume ntended to show the need for a " principle of revision of the theological thod "; the author believes that in seeking a solution of the problem of yer that principle will be discovered, since for him prayer is the centre the religious life. Only a true view of prayer can lead to a right method theology. The first edition appeared in 1925; this second edition adds enty-seven pages; but the structure of the book remains unchanged. ere are only three chapters in the volume (the first 228 pp.); but these divided into sections.

The first chapter deals with the problem of prayer in modern theology, icizing the attack on prayer as no more than a subjective human exercise, ls the defence inadequate, and describes some " new voices " which give th a more pleasing sound to the author. Into the details of this critical ition, which in my judgment is sometimes hypercritical, I need not enter, ept to state that the author seems to me to do grave injustice to both nt and Ritschl. Kant meant his *postulates* of the practical reason to be en seriously as disclosing objective reality; and Ritschl's *judgments of ue* described the mode of apprehending the objective Christian revela-n. The second chapter, " Prayer and Christianity ", is for me much re attractive. It deals with the history of prayer in the Bible, the urch, and in Luther, to whose utterances about fifty pages are devoted. t is too much to expect the translation of the whole volume into English, chapter should certainly be made available for English readers. In the chapter the author makes his own positive contribution, formulating at he calls his *theocentric* method in opposition to the *anthropocentric* even *Christocentric,* and showing the consequences of its application h for dogmatics and the philosophy of religion.

It is on this last part I want to concentrate attention, as a second reading he volume has made me take a more critical attitude than did the first.

(1) As the writer is so insistent on a *theocentric method,* it is somewhat nsistent that his title should suggest rather the *anthropocentric,* as yer is surely the *human* response to the *divine* revelation. If he had ed his book *Revelation and Prayer,* he would have better expressed his ntion.

(2) A criticism of prayer, even if inadequate and mistaken, is, for m least, not a congenial approach to a discussion of the theological met a discussion of the broader questions of how the relation of God and has been conceived by different theologians would have offered a bro and firmer basis for the author's contention.

(3) I entirely agree with the main thesis—that the primary (I sh even be prepared to say exclusive) concern of theology is with God objective reality revealed to man, as the world and man here come consideration only in their relation to God; but to add *theocentri* theology is a truism and an ambiguity; a truism for the reason given ab an ambiguity because Jewish and Moslem theology might also be described.

(4) His constant polemic against the *anthropocentric* method seems to recognize adequately that, just as we see only the colours our organ sight is capable of perceiving, so God's revelation can come to man o as he is capable of receiving it; the objective revelation is subjectively c ditioned; even the Bible, the record of divine revelation, is human literatu and we approach the reality of God through man's receptivity for Him.

(5) I cannot, therefore, accept the author's rejection of the epit *Christocentric* for Christian theology; for not only is Christ historically supreme organ of divine revelation; but in Him the mutual relation of and man is perfect, for here the divine objectivity of revelation and human subjectivity of religion become one.

(6) That God is other than man in His infinitude and perfection and is other than God in his finitude and sinfulness is truth never to be gotten; but Christian theology must always think of God as the Fat redeeming and reconciling men unto Himself in Christ, and of man as forgiven child of God, called to be a saint and an heir of glory; and w God has thus joined together let not our theology rend asunder.

The book is an excellent book, and these detailed comments are inten as a tribute to its importance and value.

ALFRED E. GARVIE.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for anted, nor to find talk and discourse, but to weigh and consider."—RANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed d treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1933 *unless otherwise ated*).

om Faith to Faith: An Autobiography of Religious Development. By W. E. ORCHARD, D.D. Putnam. 7s. 6d.

amwell Booth. By CATHERINE BRAMWELL BOOTH. Rich & Cowan. 10s.

Here are two contemporary autobiographies, for Miss Booth's filial count of her father's life so skilfully and wisely makes use of his own ords that her book—on the cheapness of which the publishers are to be ngratulated—can be ranked as autobiography. The two should be read gether, for they not only supplement each other as descriptions of the igious life of our times, but they each emphasize aspects of that life glected by the other.

Dr. Orchard's book is well worth reading and deserves the careful tention of men in all the Churches. It is almost devoid of flippancy, and esents an informing account of the way by which Dr. Orchard has ached his present position. This is not to say, of course, that it does t contain some astounding things. Not many people would put into ld print:

> I have progressively purified my considerable repertoire of stories from anything that even approaches the profane or the impure.

d just as few would repeat the statement, "I have been living on skimmed lk, and now I was getting the cream". Perhaps the most amazing ntence of all is this from one who occupied a Congregational pulpit for ny years when proclaiming a message that was, in some respects, far m Congregational:

> A preacher is, of course, not allowed to stand up and deny the defined teaching of the Church; but why should he want to do so while claiming to be one of its teachers?

Dr. Orchard has no doubt at all about his new Church:

> The Roman Church represents the one historically continuous Church founded by Christ and is the only sure means of guaranteeing that the evangelical experience will continue to be made accessible to all mankind . . . . The Catholic Church is the home of faith and the bulwark of freedom.

erything but Rome is on a slippery slope; "the alternative, as the his- y of Protestantism shows, is division, confusion and uncertainty".

> If we would be human we must be rational; if rational ethical; if ethical evangelical; if evangelical catholic; if catholic Roman; that is the logic of progress, freedom, light. If one rejects the Roman claims one must, eventually, reject Catholicism; if Catholicism is rejected then gradually go doctrine, sacraments, scripture, Christ, God, man; hell, then heaven; the next world, then this; faith goes, then hope, then love. This is the logic of denial, darkness, death.

One cannot read the last chapters of the book without a feeling of g pity for the writer. He is a pacifist and a socialist, and now he has jo a Church which is neither, and his attempts to reconcile his own vi which have been consistently and courageously held, with those of R are pathetic indeed. He is driven to say that "what any pacifist hope accomplish only the Catholic Church has power to bring about". In same way he flounders about the protons and electrons of modern scie hoping there to find a satisfactory explanation of Transubstantiation, w concerning the Virgin Birth, he asks, "What fact has a better witnes the Gospels, even when critical principles are applied?".

It is not without significance that Dr. Orchard finds Rome more imp sive than Jerusalem—a false emphasis which is frequently apparent in course of his life story.

One of the best sections of the book is that in which he shows how Churches tend to lose their distinctive witness;

> the result of playing on one string is that the string breaks. Inqu will soon disclose that denominations are inclined to lose the very thing t stand for, whether it be a type of experience, or a kind of freedom; Evangelical Churches are no longer very evangelical, or the Free Churc very free: the Baptists cease to make baptism a necessity; the Cong gationalists cease to be congregational; so that they and the Presbyteri begin to wonder if they could not compromise their very opposed princi and unite.

The section which deals with the visible and invisible Church is also importance at the present time, though it leads on to positions which think cannot be sustained.. Dr. Orchard holds that the great religi experience of Evangelicalism is the best preventive of psycho-patholog conditions, and Catholicism their best cure. He believes that the differe between Puritan and Catholic ascetics is that the Puritans try to enf their abstentions on others. When dealing with the difficult subjec persecution he points out that while the Pope could give a ruling Roman Catholics would never resort to persecution, the Protes Churches are unable to give any such ruling

This brief summary will serve to indicate some of the major consi ations in the autobiography. Its account of youthful years of training Westminster College, Cambridge, and of the ministries at Enfield King's Weigh House, will be found very readable. We wonder if Orchard ever played football or cricket, and was ever in a "rough hou of any kind with a crowd of young fellows. He does not hesitate to n tion Newman and the *Apologia* in the same breath as his present w Well, we are told that the history of the English Church would have b different had Newman learnt German. We are inclined to think that Orchard would not have been where he is to-day had he ever been a sc half.

Few Protestants, we venture to think, will be convinced of Rom claims by this apologia; a Quaker meeting, or two or three humb Christians gathered together without priests or prayer-book—these thin in themselves are a sufficient reply to the view that Dr. Orchard now earnestly takes.

How Dr. Orchard and those who think with him explain away the ri of the Salvation Army and its effectiveness in changing the lives of me remains to be seen. Suffice it to say here that, without many of those beli and practices Dr. Orchard now believes to be essential to religion, t organization founded by William Booth has been instrumental in winni and holding for Christ thousands of people all over the world. That havi

been said, there are some ways in which Bramwell Booth's career is not altogether unlike that of Dr. Orchard's. He, at any rate, played no games and had no real boyhood, being thrust at a very early age into the heavy task of organizing the Army. Throughout his life he fought the handicap of deafness with great bravery, yet it cannot but have prevented him from mixing easily with people. He had the disadvantage of being the son of a remarkable father who placed upon him the work of planning and scheming and money-raising for an institution that was rapidly growing : so much was this the case, that he speaks of himself as having sat in one room for twenty years.

This biography raises all manner of questions for the churches. What are we to make of the astounding story of the boy's conversion? His parents and others so wrought upon him that, at the age of six, he felt himself "in a new and more serious way to be a sinner", and the following year was converted, being led

> down the steep way of humiliation and self-abhorrence which souls of no matter what age must all tread if their quest is to end in the discovery that Christ "hath power to overcome sin".

Throughout the book, the "mercy seat" and "penitent form" are prominent; a speaker "opens fire" and "pitches into" his audience; we learn of a meeting in a chapel where no soul had knelt at the Communion rail for 28 years, and wonder whether the churches have not become too respectable and too afraid of emotionalism and decision, and how they are to recover the sense of attack.

We wonder, too, what is to be the Army's future. It is a question Bramwell is always asking : "Are we to become a little sect—a sort of cross between the Quakers and the Primitive Methodists, or are we to fulfil the high purpose we were born for—the evangelization of the world?" He is always scheming how to give definite fixed responsibility to every soldier, and concerned lest the social work should become "the greatest of all the dangers of the Salvation Army as a *spiritual soul-saving* force".

While Miss Booth's remarkably full volume tells us comparatively little about the troubles which clouded the last years of the General's life, there is no doubt that she regards General Higgins as the "villain of the piece". To the unprejudiced outside observer there is equally no doubt that a world-wide organization like the Army had to be freed from an autocracy and placed on a more democratic basis.

EDITOR.

The Beginnings of Christianity. By F. J. FOAKES-JACKSON and KIRSOPP LAKE. Part I. *The Acts of the Apostles* : Vol. IV. English Translation and Commentary; Vol. V. Additional Notes to the Commentary; by KIRSOPP LAKE and HENRY J. CADBURY. Macmillan. 25s. per volume.

It is thirteen years since the first volume of this monumental work appeared. It had a mixed reception. The hostile criticism, Dr. Foakes-Jackson somewhat complacently remarks, was "mainly on account of what appeared to some the detached attitude in which a book of Holy Scripture was approached in a thoroughly scientific spirit". It was certainly not wholly due to any such consideration. Many readers felt that in that volume some problems of the utmost complexity and delicacy were handled in a hasty way which fell short of really serious criticism. The second volume showed an immense improvement, and was widely welcomed for its learned, authoritative, and judicial discussions of critical and linguistic questions. The third volume, in which the lamented James Hardy Ropes treated the text of *Acts*, is beyond all praise; surely the greatest work of this century on

textual criticism of the *N.T.* And now Part I of *The Beginnings Christianity* comes to a close with these two substantial volumes. (We not, by the way, given any hint about a possible "Part II". We can o hope for more.) Dr. Foakes-Jackson now disappears, and Dr. Kirso Lake takes full responsibility for the new volumes, with Dr. Henry Cadbu as his assistant in the Commentary, and with a few other contributors the "Additional Notes".

So now we have at last a modern commentary on *Acts* on the gra scale, and a notorious gap in English-speaking biblical scholarship is fill —and worthily filled. The linguistic, critical, and exegetical notes a admirably clear and thorough, full of curious information and illuminati suggestions. It is very rarely that one looks in vain for a discussion any particular difficulty, or fails to get light upon it. Where certainty not to be attained, the Editors are content to state the alternative poss bilties, without straining after an unreal conclusiveness. They have show great self-restraint in face of the temptation to solve insoluble problems interpretation by going back to a hypothetical Semitic original. After al the business of an exegete is to tell us what the author intended his Gree to mean to Greek readers. Yet on the showing of writers in Vol. II of thi work there are passages in the early chapters of *Acts* (*e.g.*, 10^{37-38}) wher the Greek really is hopeless (as hopeless as the English by which the Editor have conscientiously rendered it), but which can be rendered word for wor into an Aramaic which is both grammatical and perspicuous. In such cas the argument for an Aramaic original is almost irresistible, and the com mentator might well feel that a secondary part of his task is to give meaning which the Greek author missed, since not our *Acts* alone, but i sources, are documents for "the beginnings of Christianity".

A great merit of the work is the determination to go behind all traditi —not merely ecclesiastical tradition, but the tradition of scholarship—a to demand evidence for every interpretation. What, for example, is t justification for stating as an unquestioned fact that Ἑλληνιστής means Greek-speaking Jew, or that σεβόμενοι or φοβούμενοι τὸν θεόν means "ha proselytes"? Or that ὑποζώννυντες in the story of the shipwreck means pas ing cables round and under the hull amidships? And do we really kno what was signified by rending garments and throwing dust into the ai After reading what our commentators have to say, we may perhaps feel some cases that the exegetical tradition still has probability on its side, b it is well to be reminded that it is only probability, which may be upset b further evidence. And it is by such rigorous examination that fresh lig often comes.

As we should expect, the Editors have ransacked the literature of the subject, ancient and modern, penetrating into its remotest ramification. Any student who has noted scattered suggestions bearing on the interpreta tion of *Acts* in periodical or other literature will almost invariably find them discussed and estimated in their appropriate places. We are particularly grateful to find that not only are very full bibliographical references given in the notes, but that where material exists in rather inaccessible places, it is often quoted in full (as for instance the inscriptions illustrating the phrase θεὸς ὕψιστος). The chief exception that we have noted to the usually ex haustive reference to previous work is the neglect of Edward Meyer's theory of the chronology of the life of Paul. This theory seems to the present reviewer preferable in several respects to Dr. Lake's, but, however that may be, it did at least merit discussion. Incidentally, the note on 27^{10} mentions a point which tells in favour of Meyer's chronology, though Meyer himself did not observe it. Few readers, on the other hand, will regret that little

e has been given to Loisy's highly speculative theories about the *Acts*. Among the Additional Notes is a very full discussion by Dr. Cadbury of Speeches in *Acts*, which concludes that they are as a whole "devoid of orical basis in genuine tradition". We venture to think that this is just a "single sweeping and categorical answer" to the question as Dr. bury himself deprecates at the outset. Everyone knows that ancient orians were accustomed to compose speeches for their characters, but question has still to be asked, on what principles did this particular or compose speeches which are admittedly often singularly appropriate. re is not even necessarily a presumption that he composed "out of his head", especially since we know that in the first volume of his work e) he did not do so. The sound critical method is to judge each speech s own merits. The real reasons why we suspect the speeches at Lystra Athens (which, as Dr. Cadbury well shows, are complementary, and e up a single piece of Christian appeal to a pagan audience) are (a) that teaching is strikingly different from, perhaps inconsistent with, what says on the same topics in his epistles, and (b) that it is obvious that ost everything in them can be paralleled from the stock apologetic for otheism in non-Christian as well as in Christian circles. If on the other l we note that the speech at Miletus not only contains an exceptional ber of echoes of Pauline language, but also represents accurately the ation and Paul's attitude, as they may be deduced from the epistles, the case of this speech is quite different. Again, the editors have ted out that the account of Paul's conversion in *c.* 22 appears in several ts more primitive and original than that in *c.* 9. It is in any case a lem, which is by no means adequately considered, why "Luke" should taken the trouble to make up a speech giving a different account of an t which he has already related in his own words. May it not be that more primitive account is in substance what it professes to be—Paul's account? Once again, Stephen's speech stands by itself. This tedious pointless harangue is so very far below the level of what "Luke" could hen he composed freely that we may fairly suspect that it represents, if Stephen's speech on this occasion, at least an earlier tradition or docut, perhaps associated with the movement led by Stephen, which the or was able to utilize. Similarly, the speeches attributed to Peter, and relation to the primitive *kerygma,* constitute a problem by itself.

Here and in other places it is difficult not to feel that the Editors start a bias against the historicity of *Acts* on principle. The object of the er, says Dr. Lake, is "not to convey information as the historian unders it, but to create belief". But most historians who are more than chroniclers suppose that history teaches something, and set forth their so as to "create belief" in what it teaches. No doubt a certain school itics has in recent years popularized an altogether exaggerated esti of the historical accuracy of the *Acts,* but in correcting this it was not ssary to lay the author under a permanent cloud of suspicion. Criticism be rigorous without being captious.

But when all is said, this is a great commentary, and is not likely for y years to have a rival in English.

C. H. Dodd.

g Issues in the New Testament. By C. A. Anderson Scott. Cambridge University Press. 6s. net.

f the *N.T.* is the fundamental source from which we must learn what stianity is, then those who would form a clear and true conception of stianity must face certain questions which are raised in the mind of any ligent reader of the Gospels and Epistles. Take *Matthew, Mark,* and

Luke on the one hand, *John* on the other, and add Paul as a third. W are the relations between these three presentations of Christianity there any unifying principle, and if so, what is it? It is to such que that Dr. Anderson Scott applies himself in this short book, based c tures. He brings to bear upon them the learning, critical and exeg acumen, and spiritual insight which all readers of his earlier books recognized. "The vital issue in *N.T.* Theology", he says, is that expr in the phrase "Jesus and Paul". As for Paul, readers of Dr. And Scott's great book on him know how profoundly he interprets the Ap The pith of his argument is here recapitulated for a wider circle of rea and the more widely it is known and accepted, the sooner we may hop Paul, cleared at last of responsibility for a repellent doctrine, and wit true emphasis and proportion restored to his teaching, may take his once again as "a major authority on the contents of the Gospel". M over, when once he is understood, the antithesis "Jesus *or* Paul" bec foolish. Dr. Anderson shows in a careful investigation how Paul's te ing is based upon a knowledge, perhaps even a direct personal knowl of the teaching of Jesus and the facts of His life and death. So the unity of the N.T. is being brought back by a more thorough applicati the critical methods which seemed for a time to have broken it. The includes the Fourth Gospel, with all its startling differences from the oth Here we venture to think that we shall have to move farther still alon line here traced, away from the critical assumptions of the nineteenth tury. To put it broadly, we believe that the main highroad from *Ma John* does not lie through Paul, but represents in large measure an ind dent line of development towards a profoundly true interpretation primitive Gospel. The book ends with a chapter in which the cor witness of the *N.T.* to the Lordship of Christ is examined and set for a challenge to faith to-day. We know of no book which in small com brings the reader more effectively into touch with the central things *N.T.*

C. H. Dod

Amicitiae Corolla. A volume of Essays Presented to James Rendel Harris, D on the Occasion of His Eightieth Birthday. Edited by H. G. W University of London Press. 10s. 6d.

This book—a *Festschrift* of the type more familiar in Germany th England—is a graceful and well-deserved tribute to the veteran sc whose name appears on the title-page. A fine portrait forms the fro piece. The editor contributes a dedicatory letter, Dr. Adolf Deissm eloquent *Huldigung,* and Mr. L. R. M. Strachan, of the University o mingham, an English translation thereof. Twenty-two essays—most biblical subjects—constitute the bulk of the volume. The contributor all in some way associates of Dr. Rendel Harris, either as colleague pupils, or pupils' pupils, or personal friends. German, Dutch, and Amer scholars are included along with the Englishmen. Considerations of sp preclude more here than a bare list of the writers' names and their subje Adolphine Bakker of Amsterdam writes on "Testimony-influence in the Latin Gospels", J. V. Bartlet on "Papias", H. J. Cadbury on "Se Semitic Personal Names in *Luke-Acts",* J. A. Findlay on "The F Gospel and the Book of Testimonies", Foakes-Jackson on "Newma Idea of a University", R. S. Franks on "Alexander Hales", H. C. Hosk of Amsterdam "Concerning 'At' and its very special use in the *O.T* W. F. Howard on "John the Baptist and Jesus", A. H. Krappe of M Mexico on "The Molionides", Kirsopp and Silva Lake on "The Text *Mark",* L. Levonian of Beirut on "Krikor Datewatzy", H. Lietzmann

e Apostolic Decree, J. P. Naish on "Egyptian Influence on Hebrew vilization", C. A. Phillips on "Ephrem's Gospel-Text", D. Plooij on The Baptism of Jesus", A. C. Purdy on "*Hebrews*", T. H. Robinson on The Origin of the Tribe of Judah", H. J. Vogels of Bonn on the Codex aromontanus, A. J. Wensinck of Leiden on *John* $8^{6,\ 8}$, H. Windisch on esus und der Geist im Johannesevangelium", R. E. Witt on "Hypos-sis", and De Zwaan on "The Epistle of the Eleven Apostles". Indexes ing up the rear. The spirit animating the volume is well indicated by e Editor (whom, by the bye, we shall have to forgive for grievously mis-oting Tennyson—and with inverted commas too!): the essays, says Mr. ood,

> all reflect . . . . your joy in discovery . . . . and your belief in the duty of the scientific inquirer to play the long game and pursue research into remote quarters that may not seem to be immediately important or likely to be fruitful.

C. J. Cadoux.

ventures of Ideas. By A. N. Whitehead, Sc.D. Cambridge Press. 12s. 6d.

Professor Whitehead explains in a *Preface* the significance of the title ven to his latest book. It is twofold. One meaning refers to the way which ideas have led mankind in the advance towards civilization: the vance is always by way of adventure upon a new idea. The other aning has reference to Whitehead's own adventure in framing a specu-ive system of ideas in explanation of the progress of humanity.

In a recent review of the book in the *Times Literary Supplement* the estion was raised why Whitehead should find so many readers in an e averse from philosophical abstractions. The answer returned was at, though Whitehead's official philosophy may be highly abstract and en obscure, yet his works so abound in flashes of insight that they ptivate the general educated reader.

It is perfectly true that Whitehead has not only moments of remark-le insight into all the deepest concerns of men, but also an unequalled t of expressing his insight in the form of aphorism. It is highly bable that it is the aphorisms which, more than anything else, sell his oks.

But it is a mistake to think that Whitehead's philosophy is obscure. the contrary, it is extraordinarily simple and clear, when once the neral scheme of it has been grasped. It is a mixture of the philoso-ies of Leibniz and Heraclitus: it is a doctrine of monads, each of which ts only for a moment. Each monad is called an "actual occasion". is in essence a moment of experience. Like all experience it involves subject-object relation. On the subjective side it is "feeling", which y rise to clear consciousness or may not, but which in any case moves vards an end. Each monad involves a complete eschatology of its own. is conative and teleological in character. Its end is a "satisfaction".

What does the monad feel? It has "physical feelings" and "con-otual feelings". It feels physically all the other monads or actual asions in the universe. Primarily, it feels their causality; but as con-ousness is evolved, another form of feeling is superadded: it feels the ier monads of the universe as presentations.

Conceptual feelings have to do with another order of existents which ve not yet been described. It is the order of pure qualities or essences, ich are eternally graded in a hierarchy of value. The principle of this adation is God, whose "primordial nature" consists in an eternal cision of the scale of values. In this decision God feels conceptually;

but by feeling the actual occasions of the universe as they come into b He adds physical feelings which compose His "consequent nature".

The enduring things in the universe are series and families of mo A simple series in time of actual occasions, each of which is depende its predecessor, is a soul. A family of monads, spatially as well as porally dependent on each other, is a body. Souls and bodies are of different degrees of consciousness and complexity.

The entire universe advances in a way that is determined by the p ordial nature of God. But the advance takes place through the in mentality of the monadic actual occasions, and is not uniform. Ther retrogression as well as progress. Nevertheless, the general direction of advance is secure from the first.

Adventures of Ideas tells the story of that portion of the adva which is brought about by men. Whitehead sees in Plato's concep of the absolute value of the human soul the great principle of human p gress. Jesus first gave it a concrete illustration, and the Christ philosophic theologians of Alexandria first provided a speculative in pretation of the cosmos as its necessary background.

That background was too purely theological. The development modern science has made a new speculative background a prime requis for the advance of civilization. It is impossible for us to stake eve thing on the supreme value of the human soul, if we cannot believe i cosmos that favours human progress. What is needed is a philoso that will humanize the conceptions of science without falsifying th The whole energy of Whitehead's speculative work is directed to establishment of a cosmology that leaves room for the progress humanity on the basis of an Adventure of Ideas.

Whitehead says that his three books—*Science and the Modern Wo Process and Reality, Adventures of Ideas*—all more or less cover same ground, but with different degrees of expansion or compressio the various parts of the common outline. As a matter of fact, *Pro and Reality* is the real key to the understanding of Whitehead's mind. *Science and the Modern World* his system is adumbrated; in *Advent of Ideas,* Part III, it is succinctly stated in a way that is a useful re of the fuller statement in *Process and Reality;* but in the latter book a is it developed with sufficient fullness to be really intelligible. Those want to understand Whitehead must read *Process and Reality*: ther no other way. The other books will then afford valuable sidelights on system.

The special value of Whitehead's work lies in his determined atte to explain the universe in a way that will accommodate the theoret conceptions of science and the higher human values within one system frame. The problem which he has set himself is at the root of most present theological difficulties: any contribution to its solution deserv our gratitude.

ROBERT S. FRANKS.

The Word of the Cross to Hindus. By EDGAR W. THOMPSON, M.A. Epwor Press. 7s. 6d.

This Fernley Lecture is the work of one who was for twenty-five yea a missionary in South India and has for fourteen years been one of t Secretaries of the Wesleyan Missionary Society. It thus merits o attention as the ripe product of long experience.

Mr. Thompson tells us that in writing the book he has had chiefly mind the needs of fellow-missionaries in India and of Indian ministers a evangelists. It is addressed "not so much to the Hindu as to t

acher to Hindus". But this attempt

> made here by one of the West to see the Cross against and beneath an Indian sky . . . may be as instructive and helpful to the Christian minister in England as to the missionary in India. The Word of the Cross to Hindus has a world-wide interest and significance : we all may hear in it a new and fuller message to ourselves.

The first part of the book is entitled "An Historical Inquiry". It first plores the significance of the dependence of Christianity on "An Event Time"—a dependence which to the Hindu seems its weakness and its itation. The rest of this part is devoted to the presentation of the life our Lord and of those events in it which led Him to the Cross. Any o have had day by day to address a class of Hindu students on the life d teaching of our Lord know how fascinating is the task and how ficult. The preconceptions which hinder the understanding of His nificance differ much from those current in the West. The teacher, if be wise, will not refer to Hindu ideas and persons, for such comparisons use an antagonism which is not felt if Christ be proclaimed as the swer to each man's need and the concern alike of East and West. Yet he teacher is to do his work effectively, he must understand Hinduism, d have in mind its aspirations so that, while avoiding barren contro- sy, he may relate his message to his hearers' needs. That is what Mr. ompson does in this section. He does not contrast Christianity with nduism, and yet retells the story of our Lord's life and death as one who derstands the perplexities that it presents to those who, as Hindus, find ard to see how one historic figure can have final meaning.

The second part—"An Interpretation"—provides a comparison be- een Christianity and Hinduism. It has for its Foreword a letter to a ndu friend in which he begs him

> not to remain content with an easy identification of the teaching of Jesus with other modes of thought . . . No one can rightly make the Teacher of Galilee and the great Masters of Hinduism say the same thing. They are at variance with one another ; and you and I must recognize this fact and make our choice of leader and of path.

e have only to remember Professor Radhakrishnan's books to realize v necessary this warning is. There follow discussions on "The Avatāra d the Cross"; "Karma and the Cross"; "Yajna (sacrifice), Jewish and ndu"; "Yajna and the Cross"; "Tyāga (self-denial) and the Cross".

The book concludes with some useful appendices on "Food and the e of the Soul"; "The Great Denunciation of the Pharisees", which to ny Hindus, as to many Jews, seems to show our Lord's fallibility of nper; "The Development of Sacrifice in Hinduism"; "The Historicity Krishna", and "A Note on Samabhāva, Ahimsā, and Tapas".

This is a book which ought to be carefully studied by those going out India as missionaries and by those already on the field. But it is not them alone. It is well for us all to re-think the Word of the Cross from standpoint of Indian aspirations. We have read this book with much preciation, and would cordially commend it to the readers of these pages.

SYDNEY CAVE.

tudy of Jesus' Own Religion. By G. W. FISKE. Macmillan. 10s.

traits of Jesus. By J. C. CARLILE, D.D. R. T. S. 3s. 6d.

These are two very different books dealing with much the same subject. . Fiske's is a lively and detailed study of the teaching of Jesus in the nt of modern social and ethical conditions. Allowing for its necessary itations it is thoroughly interesting and suggestive, with abundant illus-

trations drawn from social, political, and economic conditions in the U States.

Dr. Carlile's book consists of a series of what he calls "self-portra drawn from incidents in the life and teaching of Jesus and illustrate reproductions of some well-known pictures, and notably by the frontis "Head of the Master" by Harold Copping. It is all simply and revere done and should make an excellent gift book. W. B. SELBIE

The Meaning and Truth of Religion. By E. W. LYMAN. Scribners. 12s.

Of discussions of religion there is no end and they are well worth w so long as they are carried on with an open mind and ample scholars Prof. Lyman's book fulfils these conditions. He has made a very tim contribution to a subject of vast importance and perennial interest. believes that religion in its fullest development "unites communion wi divine reality, the creation and conservation of value, the appreciation a expression of beauty, and the integration of thought and experience". if religion is to have real creative power it must commend itself to ma reason, and Professor Lyman therefore goes on to show how religious fa and intuition may be sources of truth and may give insight into the nat of reality. Man is an emerging spiritual reality akin both to nature and the creative spirit or God. These are the themes which Prof. Lyman d cusses under the main headings of Religious Experience, Religi Knowledge, Religious Beliefs and their Rational Grounds. He defi religion as

> an experience of kinship with the Deepest Reality in the universe and h of membership in an infinitely meaningful world and of sharing in an e unfolding life,

and he explicates his definition in some very interesting discussions religion in relation to ethics and mysticism. In dealing with the ratio grounds of religious beliefs he has a very interesting chapter on "The N Cosmology and Theism". He believes that many of the intellec defects of the past were due to an antiquated type of cosmology and t all the attempts to explain the universe on the basis of mechanistic mater ism have broken down. He argues that the new cosmology makes belie God more possible,

> for it portrays to us a universe which has order and organizing charac on such a scale as can be understood only by recognizing a cosmic crea spirit everywhere at work.

In other words organism and purpose have to be taken into account as as mechanism and so open the way for a theistic view point.

In the last section of the book Prof. Lyman deals with the problems "Freedom and Immortality", of "Ultimate Values" and "the Existence Evil", and concludes by envisaging a spiritual universe in which God both immanent and transcendent and which is realized on the human sid in the beloved community. This catalogue of subjects suggests a certa criticism. Though the book is a big one, it gives the impression of attemp ing to cover too much ground and of dealing somewhat superficially with great many large questions: Humanism and Mysticism, Naturalism an Ethics, Realism, Mechanism, Values, Pragmatism, Aesthetics, Whit head's Philosophy, Barth's Theology, Evolution—Emergent and otherwise, and numberless other themes jostle one another in these interesting page At the same time there is no doubt that the author knows what he is afte There is a certain unity about the whole discussion, and though perhap his judgments are sometimes a little hasty and not altogether well founde

annot but feel that he has successfulfy vindicated his main conclusion, h is to the effect that

faith which discovers that the transcendent God who is the ultimate creative ground of the universe and whose inherent nature is truth, beauty and goodness, is also immanent in human aspirations and idealistic strivings and s most fully manifested in human personalities completely dedicated to the building of the beloved community, cannot be other than the supreme spiritual dynamic.

W. B. Selbie.

nfinity of God. By Bertrand R. Brasnett. Longmans. 7s. 6d.

anon Brasnett is restless at the tendency apparent in thinkers of repute ippose that "infinity" and "infinite" are terms of small value or meanas applied to God, and he argues that it would be a real loss to an rate theology to discard them. His thesis carries him far into the ound questions of Christology and of the Being of God, and thus the is of much more general theological interest than its title might sug- to one who noted it without realizing the implications of the theme it is treated, as it is treated here, within the framework of hodoxy".

brief chapter on "finite man" is followed by chapters on "the perfect ", "the incarnation", "arguments for an infinite God", and, finally, infinity of God" in relation successively to divine omniscience, omnince, and love, and to the Incarnation.

he author suggests that the analysis of the person of Jesus should eed along three levels: the historical—Jesus as his contemporaries him; the psychological—Jesus as he was known to himself; and the nenal—Jesus as he was, and is, eternally known to God. It is at the level that the Logos has his place.

n contending for an "infinite" (in the true sense of "boundless") God, ejects a number of specious arguments, but concludes that creation *ex* would seem to imply an infinite cause as its creator, and, further, while man's physical, moral, and intellectual salvation may not require ty in God, yet his religious salvation does.

anon Brasnett holds that in Jesus infinity and finiteness meet. The xistent Logos, *i.e.*, the second person of the Trinity, is infinite, and yet when incarnate as man. The conception is difficult, he admits, but he is that those who accept the traditional doctrine of the incarnation can ly demur if we postulate in Jesus a union of infinity with finiteness—a n which requires a theory of kenosis. He agrees that the setting of ds to the limitless is a logical impossibility, but maintains that this ing logical absurdity is intelligible when it is concretely viewed. We old that it is intelligible

hat a person of the Trinity, without ceasing to love infinitely within the Trinity, should, externally to the inner life of the Trinity, love with a less han infinite love, provided always that such love was perfect of its kind.

he reader may feel that some of the premisses upon which the author s the structure of his argument are questionable, and also that some of onclusions carry him to a realm of metaphysical speculation in which annot move about with confidence, but such feeling should not blind to the value of this interesting piece of modern scholasticism, for the contains much intellectually and religiously vigorous thinking from h no one with a serious concern for theology should fail to profit.

E. R. Micklem.

Scientific Theory and Religion. The World described by Science a
Spiritual interpretation. By E. W. Barnes, Sc.D., D.D.,
Gifford Lectures at Aberdeen, 1927-29. Cambridge Press.

We have come in these last years to a position in which the c
between realism and idealism has taken on a new phase and is to
extent resolved. The new physics is telling us that from its own ev
matter no longer holds the primacy over spirit, and that there is no me
in the question, "What is the stuff of which matter is made?".
theorists are constantly making speculations about the properties of r
which prove to be in accord with experiment, they have left far behind
the outlook of Lord Kelvin, for whom an explanation meant a wo
mechanical model. Logic, experiment, and theory have together
them to the position that mathematical relations are knowable and
is unknowable. In this sense we have the new idealism which can
of the universe, as Sir James Jeans does, as having the appearance
great thought and of its creator as a pure mathematician. This
fantastic creation of undisciplined minds. It is the conclusion of the
calculating mathematicians. But, as the Bishop of Birmingham re
us, the fact that they and he are able to agree that their theories fi
facts of experiment is the evidence of an external world which exists
side their separate consciousness of it. Thus the Bishop describes hi
as a moderate realist, a term which suggests that idealist and realis
no longer so far apart. For him nature is real just as man is rea
thought is real. "Nature and man form a unity, and schemes
describe the ordering of Nature are akin to the processes of our
thought." This is a reasonable faith for the man of science.

The pages of these Gifford lectures survey exhaustively the m
theoretical physics in a way that Bishop Barnes, almost alone among
logians, is competent to do. He has clearly enjoyed returning t
discipline of mathematics which has played no small part in developi
unyielding resistance to superstition and error. In his leisure and vac
for six years, he tells us, he has studied the revolution in scientific con
particularly of space and time, which has come as a deliverance from th
satisfying absolute aspects of Newtonian theory. This liberation
taught physicists to trust their minds, and to be suspicious of
mechanical concepts; it has been the secret of the great advances
past twenty years. With greater and greater daring the scientis
followed his speculations outwards into the remotest space and in
beyond the atom, and nowhere is he betrayed, nowhere is he led to b
that his methods are approaching the limits of their validity. Far o
the limits of conscious life the mind finds itself at home.

From his exhaustive survey of physical theory Dr. Barnes passes
the facts and problems of biology, the emergence and development of
consciousness in man. He frankly recognizes the old dilemma that w
genetic variation, the raw material of evolution, seems to be as often
worse as for better, yet from the evolutionary process comes man, G
highest achievement on earth. At this point one cannot help asking whe
this dilemma does not rest upon a residue of mechanistic thinking. If
new physics is true and mind is more fundamental than matter, do we not
the emergence of self-conscious man rather as the spirit making for it
a body than the spirit appearing as the last product of creative activity
the developments in physical theory are valid, then when we go on to
what is the significance of the moral and religious experience of consci
man we shall naturally trace these back to the fundamental spirit that
behind the material life. To this the study of psychology must contrib

on this the Bishop says surprisingly little, nor does he seem to feel itely that this revolution in scientific thinking may cause equally radical inges in theological statement. He is content to leave the matter with conclusion that belief in God as Christ revealed Him is in no way in-sistent with acceptance of the standpoint created by modern science. There are some very true words at the end of the chapter on religious perience which may well be applied to the author:

> The great religious teacher is one in whom religious emotion is not only strong but also pure; and who, to preserve its purity, is quick to test by the dry light of reason the knowledge which such emotion seems to give him. When in such a one moral earnestness is joined to spiritual enthusiasm we ought to recognize a true prophet of God.

E. CUNNINGHAM.

dieval Faith and Fable. By J. A. MACCULLOCH, D.D. Harrap. 15s.

Sir James Frazer has contributed to Dr. MacCulloch's book a foreword delicate charm; and his promise that Dr. MacCulloch will handle early hs with learning, grace, and sympathy is amply fulfilled. The mere er historian has nevertheless to suppress a slightly nervous shudder enever he thinks of the Middle Ages being laid open to the operations of folk-lore experts and the students of what is called "comparative gion". Whatever fears Dr. MacCulloch may have aroused, he speedily s most of them; and his book may be warmly commended to the general der who wishes to see the working of one side of the medieval mind.

Dr. MacCulloch begins with a study of the way in which some popular anism survived the official acceptance of Christianity. In medieval y beliefs and demonology, and in superstitions about death, there are ny traces of it. In the central part of the book, devoted to popular be-s about the Virgin, the saints, relics, the Host, and the other world, Dr. cCulloch examines the growth (and sometimes the decline) of super-ions connected with specifically Christian ideas and doctrines. He eals the unavailing protest made by a few of the orthodox against that etration of Christianity by paganism which ultimately won the official roval of the Latin Church. Ours is a generation in which an ignorant sentimental enthusiasm for the Middle Ages has replaced a hardly more orant and sentimental distaste for them. It is healthy for us, therefore, e reminded by Dr. MacCulloch of some of the more squalid and repul-sides of medieval thought, *e.g.*, the notion that the presence of the st made possible the burning of a heretic who, when the Host was ent, was protected by demons. It is a common taunt against Pro-ants that the centuries after the Reformation saw the witch-mania at vorst. Dr. MacCulloch's studies remind us that the diseased mentality hat era was not a curse suddenly fallen on Protestantism. Its beginnings its sturdy development came in the Middle Ages. It was the natural mination of a process that can be traced back at least as far as the harist heresy. The philosophy behind a belief in witchcraft is dualist, it was in the hideous process of ridding itself of Catharist dualism that ieval Christendom became obsessed by the idea of an elaborately con-cted Satanic realm with its appropriate ritual and its authorized sisters.

In the later part of his book dealing with heretics, sceptics, emotional ements, and the alleged (and at the moment much-boomed) "Goliards", find Dr. MacCulloch far less satisfying. Here he is on familiar ground; as very little that is fresh to say; and he does not help us very much nderstand how the instructed thinkers of the Middle Ages faced life. en he turns from fairyland to substantial Schoolmen his hold on the

subject is less sure, and when he discusses the Crusades, accurate and as the detail may be, the general approach reminds us of the old days the Crusades were dismissed as a popular delusion. The book seem be built on a slightly inadequate knowledge of the general problems achievements of medieval Europe.

B. L. MANNING

Literature and Pulpit in Medieval England. By G. R. OWST, D.Litt. Cambr University Press. 30s.

Like Dr. Owst's earlier book, *Preaching in Medieval England,* th based mainly on a study of the sermon MSS. in England of the pe *c.* 1350-1450. Most of the MSS. had not been used before, and Dr. Ow labours have very greatly increased our knowledge of English and L sermons and sermon literature of the later Middle Ages. Beside the M Dr. Owst has worked over much printed material of a similar kind, and has always in view *Piers Plowman,* Chaucer, and Miracle and Mora Plays. In his earlier book, Dr. Owst described in some detail the preac and the occasions and preparation for preaching. Supported by a m welcome wealth of quotation, he now describes the sermons themselves rather he describes some aspects of them. With immense care and s pathetic understanding he analyses the materials of which the sermons composed : Holy Scripture, understood in its several senses, legends of saints, chronicles, *exempla* of every kind, allegory, and everyday life as preachers observe it. Dr. Owst analyses the satire and complaint in sermons : the vivid survey which they make of the various classe Church and State, public and private grievances and sins, the problem domestic and individual life, advice and judgment for every man. Owst does not touch the theology of the sermons, reserving that for a work ; the inevitable result of this postponement is that the chief obje Christian preaching, the presentation of the Gospel to the individual, not yet come into view.

Dr. Owst has thus provided an enormously ampler account tha previous writers on preaching in England. We have now ten refere where hitherto we have had one : we may feel more confidence in spea of the tone and teaching of the fourteenth and the fifteenth century pu Two examples may be given. For some years it has been recognized criticisms of the Church which at one time were regarded as "Loll came quite often from orthodox preachers : indeed in dealing with m subjects the Lollard said only what any churchman said if he preach all. Dr. Owst confirms this by evidence from fresh sources. In a sim way the so-called "Puritanism" of the medieval Church has long bee cognized by all but the least competent and most vicious of tende writers. Dr. Owst now provides many new proofs of the family re blance between late medieval, Reformation, seventeenth century, Evangelical Revival preachers.

Dr. Owst draws certain general conclusions from his examination of sermons. He finds in them and the tradition of preaching represented them one of the sources—he would say by far the most important sourc of a good deal of literature whose origin has been hitherto rather mysteri (*a*) The connexion between English vernacular drama and the liturgy been long observed and studied ; but Dr. Owst strikes a new note in cal attention to the connexion between drama and preaching. He shews the human characters in the Miracle Plays and the allegorical character the Morality Plays were fully fashioned in the pulpit before (as he mainta they appeared on the stage.

(*b*) In a similar way Dr. Owst finds in homiletic and edifying poetry ily a metrical treatment of what sermons had made familiar. *Piers Plowan* is not an isolated burst of genius, but a particularly happy example om a particularly gifted homilist. *The Pilgrim's Progress* is a witness the continuity of the tradition of preaching and allegory acting on one other.

It appears likely that Dr. Owst has proved and (very pardonably) overated his case. He sees sermons and preachers behind everything. But s over-statements will be corrected, and his main contention will be peranently important.

It is unfortunate that Dr. Owst has not been content to let his work eak for itself, as it is very well able to do. He wearies and shocks us by oclaiming at too short intervals throughout the book the originality and portance of his work. Wine not nearly so good as Dr. Owst's needs a ndred times less bush; and his protestations only serve to arouse an unsy fear, that he has unintentionally exaggerated the darkness in which e learned world lay in the "times of ignorance" before 1933. The manner which Dr. Owst rates and scolds scholars at least as eminent as himself trays a lack not merely of taste but also of a sense of proportion.

Dr. Owst knows the Middle Ages too well to give a picture of them hich will please any partisan to-day. The Roman controversialists will ake great use of his work. Mr. Kensit's followers will find material ually apt for their purposes. Dr. Owst's book reminds us that no one rty inside or outside any Church can decently claim to be the one gitimate heir of Medieval Christendom.

B. L. MANNING.

History of Vicarages in the Middle Ages. By R. A. R. HARTRIDGE. Cambridge Press. 1930. 15s. [Cambridge Studies in Medieval Life and Thought.]

What is the difference between a rector and a vicar? Many of us in king that question have floundered on the edge of canon law without owing what we were about. Most of us have a vague notion that the ference somehow turns on the enjoyment of tithes, but can say little re. We hear, too, from historians about the appropriation of churches religious houses, but comparatively few writers make clear to us exactly at the term "appropriation" covers. Mr. Hartridge's book, if the der will stick to it to the end, clears up these and similar matters in a y satisfactory way. In the central and later periods of the Middle Ages lowments which had been given originally for one purpose were diverted anothe. The most familiar example was the gift of a parish church to a nastic house; the monks then took a great part of the income which uld have gone to the resident rector, and they were expected to provide leputy to do the work; this deputy was the vicar. Precisely who might ve as vicar (for instance, might one of the monks themselves?) what re the vicar's rights against the monastery, to what income was he itled, what security of tenure had he—these questions received very erent answers in different times and places. Mr. Hartridge deals inly with English evidence, but uses some continental material. In cing the attempts of Councils, Popes, and Bishops to regulate, and of erested people to manipulate, the system he shows us a great deal of dieval life at short range. It is a sad story. The Council of 1215 empted to secure a perpetual vicar properly paid wherever there was no ident rector, but its good intentions were only partially carried out.

Two general points of interest to readers of the *Quarterly* may be mened. First, we do not often realize how little the magnificent religious

foundations of the later Middle Ages—the only Middle Ages known to general reader—cost the so-called "pious founder" or those who lived the so-called "ages of faith". A vast part of the endowment of religi institutions from the twelfth century onwards was no new gift to religi it was merely the diversion of revenue which had already been devoted religious uses in the Dark Ages. The processes by which it had been devoted require elucidation.

Second, the theory that there was during the Middle Ages a holy a visible unity in Christendom (or in the Latin Church) suffers shocks as watch the actual working of the Church. The relations between monaster and parishes outdo in scandal and malice those that subsisted between t Establishment and Dissent in the most shamefully factious days of P testant England.

Mr. Hartridge has worked with enthusiasm at an important subject, b he is not an easy or a graceful writer. He has collected and sorted a gre amount of valuable material; but he does not impress us by his control it, and some of it seems ill-digested. His book is always in danger becoming a collection of examples tacked on to one another; it is hard dominated or illuminated by a well-planned general scheme. Mr. Hartrid deserves praise for not presenting his subject with any false symmetry, b he might perhaps have made it a little easier to follow the main lines of h presentation. There are a few more slips in the printing than we exp from the Cambridge Press.

B. L. Manning.

SHORTER NOTICES AND DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading).*

Direction in Prayer (S.P.C.K., 3s. 6d.) consists of "Studies in Asc Method" prepared by members of the Society of Retreat Conductors. W we cannot go so far as the writers in lamenting that there is "only priest living the strictly enclosed life in the Church of England", yet believe that all churches would benefit greatly did they know more of theory and practice of prayer. This book is written primarily for pries after a historical sketch it describes some of the more famous method Ignatius, Sulpice, *etc.*—and then gives advice to "Directors". A b which will be found all the more suggestive to Free Churchmen because *ethos* is so foreign to them.

Sir Henry Lunn some years ago published a striking little book on *Love of Jesus.* He has now followed this by *The Secret of the Sa* (Heffer, 2s. 6d.), which he calls "Studies in Prayer, Meditation, and S Discipline". After discussing the need of an apostolate of prayer, Henry describes the methods and the writings of some of the "Masters Meditation", and then there follow chapters on "How to Pray", "The A of Meditation", "The Discipline of Love", and "The Vision of God". T book concludes with some suggested meditations on specified subjects, " Pilgrim's Chap Book", and bibliography. The book deals with a important topic and should be found generally helpful.

When a writer sets out to describe the history of Christianity *Sin Calvary* (Grayson, 12s. 6d.) in 320 pp., it is inevitable that many importa things will be missed and many mistakes made—and this though the writ be so gifted as Mr. Lewis Browne. The main fault of this "interpretati of Christian history", however, is its superficiality; Mr. Browne has to so fast that he can never go deep, and a host of exclamation marks—w

timate that there are 400 in the book—is no adequate compensation. Mr. rowne's rationalization of the Resurrection and Ascension will annoy me readers as much as his obvious lack of understanding of some of the rotestant denominations will annoy others, while the scholar will note that e date of the death of Polycarp is 12 years out and similar errors. Never- eless, when all has been said, the book well deserves reading. It is a asterpiece of compression and is extremely well written, and cannot but found stimulating.

We wonder if Mr. S. T. McCloy, the author of *Gibbon's Antagonism to hristianity* (Williams & Norgate, 21s.) would not have been well advised prefix Gibbon's two famous chapters to his study, for we are inclined to ink that comparatively few people to-day have any definite notion of eir contents. One or two turns of phrase reveal Mr. McCloy as an merican, and he has performed his task—obviously a thesis for a degree with thoroughness and skill. Gibbon he thus sums up :

> Toward religion in general, Gibbon is sceptical ; toward Christianity and Judaism, he is hostile ; toward Paganism and Mohammedanism, he is indulgent.

iter an outline of the two chapters, contemporary rejoinders, long and ort, are considered, and then subsequent Roman Catholic and Pro- stant writings. An account of the various editions of the *Decline and all* follows, and finally we have a bibliography and a list of the rationalist'' defences. In the course of this long survey we meet many teresting figures, among them Porson, Priestley, and Newman. While ere are some slips, as is natural in a work of this range, Mr. McCloy is be congratulated on the way his work has been done ; his volume is much ore readable than would be gathered at first glance.

One of the most fascinating volumes we have read this quarter is Vol. I **Contemporary American Theology* (Round Table Press, $3.00). It insists of a dozen ''theological autobiographies'', leading theologians in e United States outlining their careers and describing what they believe be their main contributions to thought. They are the late B. W. Bacon, S. Brightman, J. W. Buckham, S. J. Case, W. E. Garrison, W. M. orton, Rufus M. Jones, A. C. Knudson, J. G. Machen, D. C. Macintosh, F. Scott, H. N. Wieman. The Editor, Mr. Vergilius Ferm, does not empt to reconcile the views of his contributors. He would find it difficult to do, for Dr. Buckham lays stress on the personality of God and Dr. ieman denies personality to Him. It is almost impossible to select from se frank statements, but special mention must be made of Dr. E. F. ott's. He tells us that at the beginning of the century he was advised ainst choosing the field of *N.T.* study because so little remained to be ne ! It is interesting to note that he declares himself well satisfied with calibre of the students now presenting themselves for training in ology.

The Rev. Norman Goodall's attractive and appealing little book, *With Thy Mind* (S.C.M., 3s. 6d. and 2s. 6d.), has for its sub-title ''A Study the Relation of Doctrine to Experience''. Its aim is

> to show how some knowledge of the central dogmas of Christianity may be a guide to the enlargement of our conception of religion and, incidentally, to the enrichment of our personal experience.

. Goodall's style has the power that belongs to simplicity, and we can agine that those who heard these addresses at Swanwick were greatly ved by them. Worthy of note in its application to the Congregational

ideal and in its purport for the development of religion in the future is dictum :

> It is when personality is adjusted to a set of relationships small enough preserve individuality, yet large enough to deliver us from isolation, that become accessible to the highest spiritual realities.

We do not quite see how the title of the Rev. McEwan Lawson's *Christianity Done For ?* (S.C.M., 3s. 6d.) describes the contents, but have greatly enjoyed reading these genial genuine essays. Mr. Laws has a whimsical humour and a fine gift of illustration; he has alwa something to say and he never shirks difficulties. Papers like "Succes and "Transfiguration" cannot but prove heartening and do readers goo

What it Means to be a Christian (Faber, 6s.) is the Bishop Gloucester's expansion of a recent Visitation Charge. Regardi Christianity as a creed, a life, and an institution, he expounds the Christi Faith, the Christian Life, and the Christian Church. The book follows th lines those who know the Bishop's position will expect. This descriptio of the "imperfect ideals" of Congregationalism seems adequate to D Headlam :

> To congregationalism the only visible Church is the body of people wh have gathered together to worship in one building, and form one congregatio They call themselves the Church, and think they possess all the authori of the Church. There is for them no wider conception. This inevitab produces a cramped outlook.

And he goes on to say, as if it were something new and County Unions we not a century and a half old, "Congregationalism is organizing itself districts".

The Rev. C. M. Chavasse's *The Meaning of the Lessons* (Lutterwor Press, 6s.) consists of short introductions to the lessons of Sundays a Holy Days according to the revised Lectionary.

Those who have read the previous works of Dr. Elwood Worces reviewed in these pages will open *Making Life Better* (Scribners, 7s. 6 with expectation. They will find this "application of religion a psychology to human problems" pleasant and racy, though it does not very deep. On some subjects, such as life after death, Dr. Worcester dogmatic rather than scientific, and he deduces more from cases he quo than we think they will bear. Nevertheless his insistence on the real and value of spiritual things is welcome; the chapter on Prayer exceptionally good.

Although readers will not always find it convincing, they will be gra ful for the Rev. A. F. Simpson's *The Communion of the Lord's Supp* (Nicholson & Watson, 2s. 6d.), which gathers together in a cheap a compact little volume a vast amount of information. Mr. Simpson ca his book

> A study of the practice of and teaching concerning the Lord's Supper in th first and second centuries with a view to the discovery of its essenti meaning for progressive Christian Faith.

We should have been glad to see a more detailed exposition of the Quake view of the Sacraments, and some allusion to recent works, but perhap this was too much to expect in a sketch of this size. There are signs of lac of care in the proof reading—on pp. 87 and 108, *e.g.*, while Dr. Moffatt' name is wrongly spelt in the Index and on p. 55 (where its occurrence i omitted in the Index). Nevertheless the book should be found useful.

As Mr. L. V. Lester-Garland says in the first chapter of *The Religiou Philosophy of Baron von Hügel* (Dent, 5s.), "the student of von Hüge

ıst gird up his loins". Dean Inge has described his style as "uncouth d ponderous", and many would-be pilgrims on the journey have been ned back by the lions which the form of his message has placed in the y. Mr. Lester-Garland has now come to our assistance, and in eight ncise chapters has given us the essence of von Hügel's teaching—and ne it in an entirely satisfactory manner. We hope that this little book ıll be the means of introducing many readers to one of the most profound igious thinkers of our time.

Dr. F. E. England's **Bewilderment and Faith* (Williams & Norgate,) is based on addresses given to his congregation at Bexhill. It is a ar and cogent statement of the religious situation to-day, first analysing e reasons why traditional religion has ceased to have authority with so ıny people, and then suggesting ways by which that authority might be covered.

The Rev. G. J. MacGillivray edits *Moral Principles and Practice* (Sheed, 6d.), papers read at the Summer School of Catholic Studies at Cam- dge last year. Beginning with such subjects as "Man's Ultimate End" d "Free Will and Responsibility", the Conference went on to discuss Conscience", "Rights, National and Civil", "The Right to Private Pro- rty", "The Purpose and Authority of Civil Society", "International lations". A Jesuit, the Rev. H. Davis, writes on "Marriage and Con- gal Duties" and "The Duties of Parents".

Dean P. E. Lindley's *Human Nature and the Church* (Macmillan, s. 6d.) starts from

> the conviction that the general laws governing success in other institutions are also operative regarding organized religion.

typical American fashion he shows the human needs which the Church ıst satisfy if it is to succeed. It must provide beauty, comfort, fellow- ip, and the means of expression for its worshippers. He then goes on to scuss the function of the minister and the place of sentiment in religious e. A book which is useful as far as it goes but which never seems to get ıch below the surface.

There are all kinds of ways of making a book. Mr. Will Durant's y in *On the Meaning of Life* (Williams & Norgate, 4s. 6d.) is (1) to write etter setting forth his doubts about the human race, emphasizing every- ng that there is in the world that leads to pessimism and despair, and sing as the great question before our time whether men can bear to live thout God: (2) to send this letter to all kinds of persons asking them, in ply, to say what meaning life has for them, what help religion gives them, d what are the sources of their inspiration, energy, and happiness. To s question Mr. Durant received replies from 8 men of letters, including . L. Mencken, Sinclair Lewis, and André Maurois; from three women, esident Mary E. Woolley, Mrs. Ferrero, and Mrs. Wills Moody; from ree "sceptics and lazybones", Bertrand Russell, Count Keyserling, and B.S.; and from a dozen people classified under "From Hollywood to the nges". These include Will Rogers, Havelock Ellis, Mahatma Gandhi, waharlal Nehru, and Abbé Dimnet. The book concludes with "Some tters to a Suicide", and "A Letter from a Life-term Convict".

Of the same kind, though much slighter, is Mr. W. R. Titterton's *Have e Lost God?* (Grayson, 1s.). Mr. Titterton put this question to 15 people, cluding Sir Michael Sadler, Mr. G. K. Chesterton, Mr. Herbert Morrison, r. Bernard Shaw, Mr. Jack Hood, the Aga Khan, and the Rev. T. Eynon avies, and prints the interviews that resulted.

Pearson Choate, we venture to guess, is a pen-name, but that will concern the reader of *The Laughing Christ* (Nicholson & Watson, 2s. 6 who will feel indebted to him for a remarkably fresh little book. Jones the soul of an artist, but he is an unemployed motor-coach conductor. spired by the Laughing Cavalier, he conceives the idea of paintin portrait of the Laughing Christ, a virile figure, with eyes radiating gr and animation, strength and power. He surveys the galleries, looks famous representations of the face of Jesus; he surveys the people ab him, looking for ideas for his portrait; he talks over his plan with an clergyman, who suggests that there may be those to whom Jesus as "M of Sorrows" may make a greater appeal; he thinks of the past and wond whether the Comrade Christ of the trenches will furnish the face he wan He returns to home and wife to find love and comfort, as well as empl ment which will prevent him from painting his picture, even could he s the eyes and the face that have so far eluded him; then his wife draws h to the mirror, and he sees there what he has been looking for all day.

Books on the Group Movement continue to pour out, two of them bei *The Group Movement* (Oxford Press, 2s. 6d.) the first part of a visitati charge by the Bishop of Durham, and *The Buchman Groups* (Faith Pres 1s.) by Mr. Ivor Thomas. Both are critical, though they recognize th good points of the Movement as well as the implied criticism of the Chur contained in the way it has "caught on".

The Rev. T. W. Pym's *Sharing* (S.C.M., 1s.) is a careful and symp thetic—some would say too sympathetic—account of the practice "sharing" developed by the Group Movement. There is much that valuable in Mr. Pym's examination of the practice, though we scarc think he gives due recognition to its dangers.

Prof. C. C. J. Webb is scarcely fair to himself in suggesting that *A Study of Religious Thought in England from 1850* (Oxford Pre 8s. 6d.) we should read *Anglicanism* for *England* and *Oxford* for *Anglic ism.* The "Introductory" and "General Sketch of the Period" form background against which even Oxford appears tiny, while the remaini lectures—"Biblical Criticism", "Non-religious Immanentism", "T British Idealists", "Personal Idealism", and "The Reaction fr Immanentism"—are far from being limited to Oxford. Prof. Webb exposition is always fresh and informing, and his account of how general assumptions about the transcendence of God, the creation of world, the authority of Scripture, and the happiness and salvation of individual soul as the supreme concern of religion, dissolved under acids of criticism is extremely valuable. It is encouraging to note that mentions the increase of *candour* and of *charity* as two signs of re progress in the life of the Church.

Dr. Lynn H. Hough always writes suggestively, and the essays in *Th University of Experience* (Harper, $1.00) are no exception. His wid acquaintance with literature invariably lights up his theme, though occa sionally we feel we have too many authorities and too little Hough.

Dr. C. S. Macfarland's *Christian Unity in Practice and Theory* (Mac millan, $2.75) summarizes the movement for Christian Unity, especiall during the post-war years. While stress is naturally laid on the situatio in the United States, the volume is well documented, the messages of th Councils at Jerusalem, Stockholm, and Lausanne being given in full an excerpts from other negotiations printed.

Mr. Arnold Lunn's *Public School Religion* (Faber, 7s. 6d.) consists of : a slashing attack by Mr. Lunn, in which he argues that the Public hools turn out boys who are absolutely ignorant of the meaning of ristianity, and who cease to attend church immediately they leave; (2) a ies of articles by present and past schoolmasters, some in reply to Mr. nn, others setting out their idea of how the Public Schools should set work to teach religion. These include the headmasters of Eton, West- nster, and Leys. All are Anglicans, with the exception of the last ned and Mr. Christopher Hollis, whose account of the teaching of gion at Stonyhurst, while just a wee bit too clever, is sufficient to show w systematically Roman Catholicism sets to work to train and hold boys o pass through its schools. It is a writer from Oxford, by the way, who aks of "Dr. Buckman" as the founder of the "Oxford Groups".

We have often longed for a book which would tell the story of hymn- ging, and in *Congregational Hymn-singing in England* (Dent, 5s.), Dr. T. Whitley has gone far to supply the need. To vast stores of historical owledge Dr. Whitley adds wide acquaintance with church music on many es, and thus he possesses peculiar qualifications for a far from easy k. After painting in the Continental background he lets us see the elopment of hymn-singing down to the present. Perhaps not quite ugh importance is allowed to Watts, and there is no mention of Dodd- ge—or of *School Worship,* easily the best Sunday School book now in —but we are glad to see justice done to Allon.

An interesting chapter by Dr. Eric Thiman on "Recent Thought and ndency in Congregational Singing" adds to the usefulness of a valuable k, on which Dr. Whitley is to be warmly congratulated. There is a print on p. 148.

The Scottish Churches Handbook (Lassodie Press, 5s.), which the Rev. P. Thomson has edited, is packed with information, not only about the ttish Churches, but about all manner of religious, social, educational, l recreational activities. It is amazing how much matter Mr. Thomson his helpers have managed to gather together.

In *Church Reform a National Obligation* (Watts, 3s. 6d.) Mr. G. F. tchbury argues that the Church of England is decaying because of the te supernaturalism of its dogmas. A Royal Commission should be ointed, which should revolutionize the Church by giving it an ethical is—its fundamental tenets being the love and worship of God "as the hetype of Truth, Goodness and Beauty", and the "love and service of nkind". Dr. Stanton Coit, who writes a Foreword, suggests that the perty of £200,000,000 and income of £17,000,000 estimated as belong- to the Church should

> fall as a rightful heritage to non-supernaturalist religion by freeing the clergy from the traditional dogmas which now hamper them.

orm of the Church is needed, but it must be more radical than Mr. tchbury suggests.

If the world remains ignorant of the history and achievements of the ford Movement, it will not be the fault of the publishers, who are using Centenary Year for all it is worth. Messrs. Philip Allan are naturally he forefront in this effort, as the "Lives of the Tractarians" Series (6s. h) amply shows. Of the volumes in this series we have before us the . Leonard Prestige's readable *Pusey,* an account of one whose part in Movement was overshadowed by Manning and Newman, Dr. F. L. ss's scholarly sketch, *Newman,* and the Rev. Marcus Donovan's *After Tractarians,* based on the very interesting recollections of Mr. Athel-

stan Riley. Following on the latter should be read *The Developme Modern Catholicism* (Allan, 10s. 6d.—too dear) which follows the evol of religious thought to the present, incorporating accounts of Prof. A Taylor's *The Faith of a Moralist* and the Rev. L. S. Thornton's *The I nate Lord,* as well as the teaching of Baron von Hügel. The Rev. J Flood's *Cardinal Newman and Oxford* (Nicholson & Watson, 10s. deals with the years between 1816 and 1845, without speculating on v might have happened had Newman returned to Oxford as a Ro Catholic. In order that the Anglo-Catholics may not have it all their way, Miss Gertrude Donald has written *Men Who Left the Moven* (Burns Oates, 10s. 6d.), in which she deals with Newman, Manning, Ali and Maturin. From the other side comes Bishop Knox's *The Tracta Movement, 1833-1845* (Putnam, 10s. 6d.), an historical account, mak good use of contemporary records, and endeavouring to place the Mo ment in perspective as part of a religious revival in Western Europe.

The Centenary Press is to be congratulated on its "Standpoints" ser (2s. 6d. each), of which Dr. K. E. Kirk is General Editor. Dr. Kirk h self does *Marriage and Divorce,* Canon L. Hodgson deals with *Eugen* and the Rev. R. C. Mortimer with *Gambling,* an essay which should c vince many by its fairness and moderation. The chapter on "Contrac tion" in Canon Hodgson's book is the soundest study of the subject have yet met.

Mr. Hendrik van Loon has delighted us ere this, but he has d nothing so good as *The Home of Mankind* (Harrap, 12s. 6d.—and cheap at the price). This "story of the world we live in" is

> a study of Man in search of food and shelter and leisure for himself and his family, and an attempt to find out the way in which Man has ei adapted himself to his background or has reshaped his physical surround in order to be as comfortable and well-nourished and happy as is compa with his limited strength.

Mr. van Loon not only gives us "geography without tears"; he make a positive pleasure. His illustrations are once more entirely *sui gene* now and then we cannot comprehend them at all; often they are rem ably successful. With them and with the letterpress both children adults should have an amusing and instructive time.

Mr. Arnold Broadbent's *The First Hundred Years of the Sunday Sc Association, 1833-1933* (Lindsey Press, 6d.) tells the story of Unita Sunday Schools, the Rev. B. Lister, the Secretary of the Association, ing an Epilogue on the future. The peak year as regards numbers se to have been 1903, but these comparative figures are significant:

	Schools.	*Teachers.*	*Scholars.*
1897	282	3,663	33,958
1929	260	2,230	27,721

Miss Doris W. Street's *Junior Church Organization* (Ludgate Circ House, 4d.) gives useful guidance on "How to conduct a Junior Church."

Mrs. Ethel Archibald Johnston's *More about the Junior Departme* (N.S.S.U., 1s. 6d.) is a useful little book, the chapters of which deal w the Junior Child, Worship, the Lesson, Expression, and the Training Teachers.

Vol. III of the *Senior Lessons Handbook: Problems of Belief a Conduct* (N.S.S.U., 1s. 6d.) deals with the Kingdom of God, peace a war, and industry, as well as social problems like gambling and the punis ment of crime; individual problems like the spending of money, the use leisure, and temper; and problems of home and sex, the last-named t work of Dr. A. Herbert Gray.

Mrs. Pearl S. Buck's name has been prominently before the missionary ld in recent days. In *Is There a Case for Foreign Missions ?* (Methuen, she takes much the same point of view as the authors of *Re-thinking sions.*

The Rev. E. Shillito's *Nationalism: Man's Other Religion* (S.C.M., 4s. 2s. 6d.) is a fruitful little book, but in what it suggests rather than in t it contains. Mr. Shillito will discuss the explosive power of a book e *Das Kapital,* say, or *The Prince*—or outline a world with a Church is truly catholic and not a chaplain to the State, and start the reader nany varying lines of thought. He thus fulfils one of those functions h are most necessary if progress is to be made.

Prof. H. J. Laski's *Democracy in Crisis* (Allen & Unwin, 7s. 6d.) in four ures—" The Illusion of Security", "The Decay of Representative Insti- ons", "Authority and Discipline in Capitalist Democracy", "The olutionary Claim"—investigates critically and thoroughly that ocracy which, though men died to save it, is now in a parlous state the ld over. Prof. Laski has views of his own which he holds strongly, but xpresses them so frankly that there is no danger of his obvious bias ing misleading. His survey deserves the careful study of all politicians social students.

We strongly commend **The Modern State* (Allen & Unwin, 7s. 6d.), h consists of addresses broadcast by Mr. Leonard Woolf and Lord tace Percy ("Can Democracy Survive?"), Mrs. Sidney Webb and Prof. G. S. Adams ("Social Institutions"), and Sir Arthur Salter ("World ernment"). They are all conspicuous for their clarity, and together w a flood of light on the present state of the world; if broadcasting is onsible for the lucidity and effectiveness of the exposition of the diffi- topics here dealt with, it is clear that its influence will be even more eaching than has yet been recognized.

Another volume of broadcast talks is *Our Neighbours To-day and Yes- ay* (Howe, 6s.) in which Mr. Harrison Brown deals with Germany, Mr. . Woodward with France, Mr. Arnold J. Toynbee with Russia, and S. K. Ratcliffe with the United States. It is only a short time since e talks were delivered, but already there have been striking develop- ts in some of the countries concerned. It would have been well if short raphies of the writers had been given, as in the volume just reviewed. ourse we ought to know who Mr. Harrison Brown is, but as a matter ct we do not.

So many English visitors to the United States have written their impres- s that we opened Dr. L. P. Jacks's *My American Friends* (Constable, 3d.) expecting to be bored by an old, old story as we read this account Dr. Jacks's eighth trip. Instead we found we could travel across the tinent with Dr. Jacks, often—and especially at the Grand Canyon—- firming his experience by our own, always finding his observations e as well as entertaining, and often rejoicing in his refreshing vigour. ne of the chapters—"Sidewalks", *e.g.*—are marvels of insight and sug- ion, and altogether the book will convey an excellent idea of the United es to English readers. We shall be interested to learn the American action" to it. Somebody might have saved Dr. Jacks from the "Munro" rine, and California will not like "Passadena".

Why War ? (Allen & Unwin, 6s.) is No. 2 of a series of "Open Letters" ed by the International Institute of Intellectual Co-operation of the gue of Nations. Frankly we find it difficult to understand the policy which eing followed by the Institute. The present pamphlet contains a

letter addressed by Einstein to Freud on the subject of war, and the la
reply. If the opinions of these two distinguished scholars are valuab
propaganda, surely they should have been published in a form acce
to the multitude. Instead we have them in a limited edition, and for
words of Einstein and 5,000 of Freud, readers are asked to pay 6s.
by such methods will the peoples be convinced of peace. No. 1 o
series, *A League of Minds* (5s.) has since been published. In it the "q
fied representatives of higher intellectual activity" who engage in c
spondence are MM. Henri Focillon, Salvador de Madariaga, Gi
Murray, M. Ozorio de Almeida, Alfonso Reyes, Tsaï Yuan Pei,
Valéry. M. Tsaï Yuan Pei's letter is valuable in that it discusses the
of the League of Nations in the light of Confucian teaching. M. Almei
suggests that the world's great need to-day is truth, and Professor Gil
Murray's admirable contribution speaks of the "open and unasha
perjury" of the nations.

The Religious Foundations of Internationalism (Allen & Unwin, 10s.
contains the English version of lectures delivered in Hebrew by P
Norman Bentwich in inaugurating the Weizmann Chair of the Int
national Law of Peace in the Hebrew University at Jerusalem last ye
The first lecture traces the place of Jerusalem as a city of peace, and t
Prof. Bentwich takes the pagan religions of antiquity, Judaism, Christi
ity, Islam, and the Indian and Far Eastern religions, in turn and discu
how their tenets and practice have made for peace and war. He then
siders the problem of religious freedom, the relation of religion to a
international society, and "A League of Religions". His conclusions
summed up thus :—

> A synthesis must be found between exclusive nationalism and univ
> religion . . . It is that task of raising nationalism to a higher concep
> which would appear to-day to be the particular function of religion, bo
> the East and in the West . . . Man must move onwards through a pea
> nationalism, controlled by international law, recognizing international jus
> and inspired with the consciousness of a common humanity, to the
> of God.

In *The United States and the League* (Allen & Unwin, 1s. 6d.) Mr.
Wilson rapidly and usefully summarizes the attitude of the United St
Government and people to the League from its formation in 1919.

In two books discussing communism the S.C.M. does good serv
Mr. H. G. Wood's **The Truth and Error of Communism* (4s.) is a be
book than Mr. A. J. Penty's *Communism and the Alternative* (3s.
because it is more balanced, and all who wish to understand the Mar
movement, and to learn how the Christian should regard it, would do
to study what Mr. Wood has to say. He writes with sympathy and
crimination, but he has his own opinions, which he states with clarity a
conviction. Of Mr. Penty we could be certain of one thing—that we sho
reach the Guild system before the end : and so we did. His outline is
always clear and at times he is very dogmatic—especially about Free Tra
—but he does make his reader think. Sometimes he uses terms witho
definition, as when he says :

> Modernism is bankrupt spiritually, morally, intellectually and politically, a
> because of this a reaction towards tradition can only be a matter of tim
> Meanwhile the only reason why Modernists remain in the saddle is becau
> Traditionalists have for so long been on the defensive that they have lo
> the habit of attack. They do not realize the strength of their position.

His final conclusion is that the future of civilization depends on t
restriction of the use of machinery.

That future is also discussed in Sir Norman Angell's "Halley Stewart ture", *From Chaos to Control* (Allen & Unwin, 4s. 6d.), which is more pular" in style than most of the Lectures which have preceded it. Sir man's method, with its abundance of illustration, makes this Lecture able for reading by the "rank and file", and we hope it will reach them. asks why, when in the sphere of medicine and public health people pt the guidance of experts, they refuse such guidance in economics, n when the experts are in agreement. He finds the answer in the nature ducation, and urges a revision of educational aims and methods which equip the voter to understand the responsibilities of citizenship, to id against panic, and to act dispassionately.

Mr. S. N. Brayshaw's "Swarthmore Lecture", *Unemployment and aty* (Allen & Unwin, 2s. 6d. and 1s. 6d.), is also well worth reading. It ges over a wide field, both past and present, but is always extremely tical. We wish it were possible to ensure that all Members of Parlia- it would read this business man's observations on the present situation.

Mr. E. Roy Calvert, whose work, *Capital Punishment,* is so well- wn, has collaborated with Mrs. Theodora Calvert, Barrister-at-Law, in *Lawbreaker* (Routledge, 7s. 6d.), "A Critical Study of the Modern atment of Crime". After statistics about the number of criminals and r treatment, the writers show "where the machine fails", how Judges Magistrates are not merely unqualified to prescribe the best treatment, usually lack the necessary information. It is then argued that many are sent to prison under Civil Process, for non-payment of fines, *etc.,* ld not be sent there at all, and then follows a chapter on "What is ng with Prison". The Probation System is defended, Corporal Punish- t condemned, and a plea made for more use of the principle of restitu- . While agreeing with most of the contentions of this book, and cially with its denunciation of a system which sends 20,000 people to on each year not for crime, but for poverty, we must say that, on ost every occasion when we have had to be present in a Court of Law, have been greatly impressed by the obvious desire of the Judge or gistrate to do what was best, not merely for the community, but for the son charged.

The Nudists seem to be making great efforts to popularize their move- t, and they have gained a convert in the Rev. C. E. Norwood, whose *lism in England* (Douglas, 2s. and 1s.) claims that Nudism is of benefit physically and psychically, and that it does not serve as a sexual nulus but rather the reverse. Lists of existing societies are given in an endix. Miss Jan Gay's *On Going Naked* (Douglas, 7s. 6d.) tells of the er's experience in visiting European nudist groups. A Directory of list Clubs is added here also.

The jacket of an Ex-Nursing Sister's (Joan Conquest) *The Naked Truth* urie, 3s. 6d.) tells us that the book is "A Horrifying Exposure of don Slums" with "Shocking Revelations". It is all that, for the er has set out to appal readers with stories of overcrowding, vermin, , cruelty, immorality, and rape. If the book succeeds in arousing the lic conscience about the slums it may be forgiven, but we have some bt about these sensational methods. The book is not documented. We not told where the particular slums are, nor does the nursing sister date experiences. Often, though knowledge of some of the poorer districts London has shown us that almost anything is possible, we are inclined suspect exaggeration. Can it be true, for example, "that no slum child he lower reaches that I have met has heard a fairy story. *No one has*

ever bothered to go down to the very dregs and tell a fairy story to a from there''? And sometimes the dialogue does not ring true. A woman does not say about charity, ''We wriggles a bit under the bi and then we accepts it. There is nothing so smothering to h'indepen as charity. It shuts your mouth by pushing tea into your hands . or again: ''And that they wouldn't do if they was properly 'ouse h'eddicated proper, trained in the mind as you might say, as the lec on the wireless t'other night told us was all the rage all over the worl now''. Still, exaggeration can be forgiven, for there is no greater rep to the British people than their insensitiveness to the slum problem.

Miss Mary Borden's *The Technique of Marriage* (Heinemann, 7s. is, on the whole, a disappointing book, though it contains some exc chapters—notably that on ''Children Who Save their Parents''—and a deal of sound counsel. It is, however, extremely verbose, and unduly p mistic: Miss Borden believes of the thousands of

> rapturous lovers . . . who seem to-night to be entering Heaven in other's company, 90 per cent will dislike each other intensely and hate life together in a very short time.

Perhaps the real value of the book is that it may compel those contemp ing matrimony to consider the nature of the enterprise on which they engaged and to resolve to work seriously at the business of makin successful.

Is it Wrong to Gamble? (S.C.M., 1s.) is a timely little book to w Lady Astor writes an Introduction, and the Revs. P. T. R. Kirk, E Waller, E. Benson Perkins, and F. Lenwood, Dr. R. Cove Smith, and Jack Hobbs contribute.

This year is seeing the publication of many books about slavery. of the most authoritative is Sir John Harris's valuable summary, *A Cen of Emancipation* (Dent, 5s.). Sir John has done so much for the oppre native that it is fitting that a book of this kind should be published in centenary year. The concluding chapter, ''Slavery To-day'', wit vivid pictures of slavery in many parts of the world, is a challeng Christendom which should be taken up as the first item in this year's brations. The Young People's Examination of the Congregational U fitly deals with the subject of slavery. The Rev. S. M. Watts has ha assistance of Sir John Harris in preparing the senior text-book, *Liber the Captives* (Indep. Press, 1s.) to which Lady Simon writes a preface. junior text-book, *The Knights and the Dragon* (Independent Press, 6 ''Stories of Slavery and those who have fought it'', is by Miss A. M Jeffrey. The Rev. E. A. Payne's *Freedom in Jamaica* (Carey P 1s. 6d.) tells of the work of the Baptist Missionary Society in the isl and especially of its hero, William Knibb. A cantata, *Freedom* (C Press, 1s.) dealing with the same subject, has been composed by the R Carey Bonner, the words being written by Miss Doreen Ireland, Miss He Lee, T. G. Crippen, Whittier, and Russell Lowell. Mr. Robert Glenn *Joseph Jackson Fuller* (Carey Press, 6d.) tells the story of the Jamai slave-boy, born in 1825, who spent his life in missionary service in Cameroons, dying in London in 1908.

Mr. Glennie has also translated Felix Faure's *The Devil in the B* (Carey Press, 3s. 6d.)—true stories of the Pahouin negroes in the Gr Forest of Gaboon. Vividly narrated and well translated, they have the h mark of reality on them, letting us see sorcery and taboos and the rest of forces that hold dominion over the people. Esingone, which tells how chief came in contact with civilization and its gin, is as powerful as it humiliating.

The Rev. C. C. Martindale's *The Holy Year, 1933-1934* (Burns Oates, 6d. and 1s.) is exposition, guide-book to Rome, and propaganda—ecially propaganda. Father Martindale cannot have the remotest idea v his uncritical methods affect a non-Roman reader. He speaks glibly he "Catholic principles of liberty", claims that "in the history of the holic Church there are no *breaks,* no dislocations. She is the one ng and immortal thing", that "Everything Catholic is active and energiz-", and that "the only continuous and regularly developing thing in the ld is the Church". We believe that the Christian must share the owship of Christ's sufferings, but it seems almost blasphemy to speak the Pope as "this loneliest of men whose crown is composed of every rn, and through whose hands every nail, that this world forges, needs st pierce".

Two sentences in the Preface speak volumes, where, after a dithyrambic sage lauding the character of Pius X, Father Martindale goes on :

> We pray for the day when his successor's supreme authority may bid us place around his brow the aureole of sainthood. Meanwhile, let no word of ours seem to anticipate that sanction.

Sir Alexander Cardew's *Short History of the Inquisition* (R.P.A., 3s.) dmittedly based on the works of H. C. Lea, who

> was a Quaker, a body which has been impartially persecuted both by Roman Catholics and by Protestants, and he should thus be free from suspicion of Protestant bias.

s will scarcely inspire confidence, but it is only right to say that the nmary is much better than this sentence in the Preface suggests.

Vol. I of Dr. William Watson's *The Morals of the Scottish Clergy* isley : Gardner, 5s.) deals with the pre-Reformation period, with a divi- n at the coming of Queen Margaret. Dr. Watson classifies his material, ich he has compiled from many sources, under the heading eneficence", "Self-Control", "Lack of Self-Control", "Zeal", "Lack Zeal".

The Oxinden Letters, 1607-1642 (Constable, 12s. 6d.) is a book after our n heart. In it Mrs. Gardiner transcribes from manuscripts in the British seum the correspondence of Henry Oxinden of Barham, Kent, and his le. The life of young and old in the County of Kent, at the Universities, l travelling abroad, is seen, as well as the gradual approach of the ntry to Civil War. The most exciting episode is the abduction of a ng girl with whom Henry had fallen in love, though to some readers the erences to politics will take the first place. There is amazingly little ut ecclesiastical affairs, all the more surprising as Canterbury is so near.

Dr. J. R. Fleming has now completed his *History of the Church in otland, 1843-1929,* Vol. II (Clark, 10s. 6d.) taking up the story in 1874 ere Vol. I laid it down. The present work does far more than describe events that led to the union of the Scottish Church and supply the docu- nts relating to Union. It describes "Presbyterian Survivals" and "Non- esbyterian Churches", provides a chronological table, and gives full tistics, and then, in a very valuable section, outlines the life and work the Scottish Church during the period under the headings : "Evangeliza- n and Social Service", "Worship and Order", "Education and Youth vements", "Theological Tendencies", "Literature", "Cosmopolitan rrents". The pages on literature form a very useful classified biblio- aphy, in which we have noticed a few omissions—Lorimer's *John Knox* l Dr. Scott Pearson's *Thomas Cartwright* should certainly have been ntioned. Altogether the complete work, however, is a most valuable k of reference.

Not even desire for Anglo-American friendship can make the E- reviewer disguise the fact that Mr. James Ernst's *Roger Williams, England Firebrand* (Macmillan, 20s.) is very disappointing. Not only Mr. Ernst constantly read back modern ideas into the 17th century the pages dealing with Williams's life in England show that he has altogether to understand the background from which the firebrand eme Thus we have "Unemployment among the weavers and skilled worker constantly feeding the ranks of Puritan discontent", and "the great of the middle classes [beginning] the revolt against feudalism which to end in the Revolution of 1648"; Williams's "chums, sports, pranks, holidays were those of the average schoolboy", and "The teaching Christ are themselves populist and individualistic in tendency". The l Williams is contrasted with the good fortune of Cromwell's Chapla "Imagine, if you can, Roger Williams as the private chaplain to Cr well". Well, Williams died, apparently in his bed, at a good old a Hugh Peters was hanged, drawn, and quartered. To the Colonist Plymouth Mr. Ernst is less than fair, either in describing the hardship their life at Leyden or the extent of their toleration, while he uses te without definition to a bewildering degree, as when he tells us that the Sa Church "was an independent congregational church, non-separa Puritan".

By the time we have read the first hundred of Mr. Ernst's 500 pa we are therefore in great doubt how far we can place reliance either or facts or his interpretation of them, despite his industry, and the fur perusal of his account of the stormy petrel convinces us that the autho tive life of Williams is still to be written. Sentences like the follo continually give one pause :

> Roger Williams was a transcendental mystic. His Seeker attitud one of inquirism and skepticism . . . In his Seekerism he anticipated rationalists and romantics of the 18th century, and his Inquirism con him in spirit with Bacon and the 18th century deism.

The "Short Biographies" (Davies, 5s.) are this quarter represente Mr. Bonamy Dobrée's *Casanova,* G. J. Renier's *Oscar Wilde,* Mr. Cle Wilkinson's *Richard Cœur de Lion,* and Mr. Eric Linklater's *Mary Q of Scots.* Mr. Renier deals with Wilde with sympathy and discriminat The chapter "Different", which deals with homosexuality, is not very vincing, and we wonder what Mr. Renier has in mind when he says :

> Enlightenment will not come while the silence recommended by St. continues to be the watchword of society.

We should like to draw his notice to *Rom.* 1.

After reading Mr. Dobrée's rapid sketch of Casanova we are no ne knowing how much of the *Mémoires* is history, and how much imaginat We notice that Mr. Dobrée does not mention Stefan Zweig's study of Ca nova in *Adepts in Self-Portraiture.*

Mr. Wilkinson is thoroughly *en rapport* with his subject, and he mak the romantic figure of the Lion Heart live before us. He is almost as mu a hero-worshipper as Mr. Linklater, who sees in Mary an embodiment all the virtues, including even that of domesticity. Hurrah for Scot nationalism ! Mr. Linklater goes so much too far that readers who ha been accustomed to feel a sense of profound pity for the Queen will rea violently, not least those who know that Knox was far other than Mr. Lin later's well-written sketch makes him.

The lot of the son of a great man is never an easy one, and few can ha been in a more difficult position than the sons of Oliver Cromwell. Richar seems to have contrived to keep his dignity and individuality, and w

e glad to learn more of Henry, who is revealed in Mr. R. W. Ramsey's *nry Cromwell* (Longmans, 15s.) as a likeable and attractive figure, prac- al rather than romantic, and loyal in foul weather as in fair. The ars of Henry's public life were spent in Ireland, that grave of many repu- ions, and that he managed to retain the respect and esteem of those th whom he worked there shows he was more than an ordinary man. In ny ways he was a chip of tthe old block, as, *e.g.*, in his sound common- se and his love of toleration. Of Anabaptists in Ireland he said :

> Besides, it is against my conscience to bear hard upon any, merely upon the account of a different judgment, or to do anything that might make them think so.

hen the Restoration came he reaped his reward. In Mr. Ramsey's words :

> His toleration, his fair dealing, his kindliness and courtesy to distressed Royalists met with the recognition they deserved.

-. Ramsey shakes our confidence in him when (p. 132), in quoting, writes "the sons of Zerniah". Is it that Mr. Ramsey copies his manu- ipt badly, or that he does not know his Bible, or both?

Trial by Virgins (Davies, 10s. 6d.) does not suggest a "Fragment of a ography" of Dante Gabriel Rossetti, but it does suggest the weakness Mr. David Larg's approach to his subject. Mr. Larg has a great horror being ordinary or conventional; he wants to be different, and often ends being both confusing and eccentric. What does this mean, for example?

> On account of that he did not need to be fussing with a broom over his doorstep like Ruskin, sweeping up moral trifles. The ethic he could look at made him forget the ethic he looked away from: it took such a saint as he to be such a sinner. *Who* could walk past everyone or over them until in the process of trampling somehow his madonna had got under his feet.

e have words like "condolations", and, especially at the beginning of the ok, sentences of so jerky and jagged a kind that a few pages tire the der. This is a great pity, for there are passages—conspicuously Lizzie's missal of Rossetti—which show that Mr. Larg can write vivid running glish.

The biography is a fragment which to all intents and purposes ends two rs before Rossetti's marriage, four before Lizzie's death. Perhaps the t part of it is the description of the painting of the Oxford Union fres- s, one of the most amazing and amusing episodes in the history of art.

Mr. Clifford Bower-Shore's *Lytton Strachey* (Fenland Press, 3s. and) is No. 1 of the "Fen Series". We are told it is "written critically and horitatively", but it strikes us as crude and juvenile, the work of one o is specially concerned to denounce "religious civilization with its con- tional fictitious culture". He tells us that "the modernist desires life l its portrayal in the raw. Its naked decency and inherent purity are ple justification". The Essay, which savours of panegyric, has a not y relevant introduction from the pen of Mr. R. L. Mégroz.

Mr. Denis Gwynn, some of whose writings on Irish politics we have viously noticed, has now provided us with a sketch of the career of *De lera* (Jarrolds, 12s. 6d.). While full of useful information, the book ms to have been written hurriedly, so that we have sentences like the owing :

> Lord Edmund Talbot . . . . was prevailed upon . . . . to accept that thankless position; and Lord French was recalled so that he might replace him as Viceroy with a peerage as Lord FitzAlan.

Valera appears in these pages with all the obstinacy for which he has ome noted, and sometimes with a petulant pride which has done incon- rable harm to Ireland. Whilst emphasizing these aspects of his

character, Mr. Gwynn nevertheless does full justice to his hold on the people and to his political strategy in recent years. The book was w before the last general election in the Free State, but it will help reade see why the President obtained his majority.

Most of the sketches in Mr. J. M. Keynes's *Essays in Biography* (millan, 7s. 6d.) have appeared in *The Economic Consequences of the P The Nation,* or *The Economic Journal.* Essays on Mr. Lloyd George on Malthus are new, though the former was written in 1919. It says :

> Lloyd George is rooted in nothing ; he is void and without content lives and feeds on his immediate surroundings ; he is an instrument a player at the same time which plays on the company and is played o them too ; he is a prism, as I have heard him described, which col light and distorts it and is most brilliant if the light comes from m quarters at once ; a vampire and a medium in one.

Other essays are "Mr. Bonar Law", "Lord Oxford", and "Edwin M tagu", and among the economists Alfred Marshall, F. Y. Edgeworth, the brilliant young student, Frank Ramsay, who died at the age of 26

The most amusing lines in Mr. Spenser Wilkinson's *Thirty Five Ye 1874-1909* (Constable, 16s.) are those in which he says after meeting R. Haldane :

> I told my wife when I went home that I had met a man who was be pleased with himself than anyone I had known.

Haldane at no time was anything like so pleased with himself as Mr. Spe Wilkinson shows himself in this autobiography ! Passages like this frequent :

> I told Glenesk that I was quite willing to take on the editorship i wished, but he said, "On no account". "If you become editor", he s "whom shall I get to write?" My first impulse was to tell Glenesk th would either become editor or leave the paper. I had no doubt that would cause his immediate surrender.

Whether he speaks of his relationship with C. P. Scott, Dilke, I Roberts, Milner, or Charles Beresford, we are always made to feel that Wilkinson was "it". We should very much like to have the *Manche Guardian* version of the stories about Scott's dealings with the pap correspondents; we are not surprised that Mr. Wilkinson found him more at home on the *Morning Post.*

Mr. Wilkinson was fortunate when young to become interested in, master of, military tactics, and this enabled him to find his niche and m a name for himself. He gives very informing accounts of visits to Irel and India, as well as to the Continent.

In *Miss Marie Stopes: Her Work and Play* (Davies. 8s. 6d.) Mr. Ayl Maude brings up to date the biography he published in 1924. A good c of water has flowed under the bridge since then, and Mr. Maude descri the further development of the movement for "Constructive Birth Contro as well as sundry legal actions which have taken place.

If you can overcome your aversion to Mr. Paul De Kruif's sensation style, you will find *Men Against Death* (Cape, 12s. 6d.) both invigorati and inspiring. It tells (in graphic fashion) the story of twelve victors ov disease—from Semmelweis, the "saver of mothers", and Banting, t discoverer of insulin, to Rollier, "the sun doctor".

The women in the fourth series of Miss M. E. Tabor's *Pioneer Wom* (S.P.C.K., 2s. 6d.) are Caroline Herschel, Sarah Siddons, Maria Edg worth, and Mary Somerville.

Prof. C. S. Myers's **A Psychologist's Point of View* (Heinemann, 6d.) contains twelve very readable semi-popular addresses on a great riety of subjects. Some of them, such as "The Taste-Names of Primitive oples" and "The Beginnings of Music", will appeal to specialists; others of value to those engaged in industry and teaching. A very outspoken searching paper is that on "Freudian Psychology", which deserves to reprinted and dispersed far and wide, while "Prayer" and "Individual ligious Differences" are packed with suggestions for preachers and igious workers. Altogether a volume to be welcomed.

For the sake of medical practitioners and students who want a smaller rk than Dr. Havelock Ellis's 7-volume *Studies in the Psychology of Sex*, . Ellis has written *Psychology of Sex* (Heinemann, 12s. 6d.), in which, little more than 300 pages, he surveys the whole field, including that of cho-analysis. While Dr. Ellis is right in holding that no sharp ndary-line exists between the normal and the abnormal, we scarcely k he can maintain his claim that his studies in the main deal with mal people. Normal people do not trouble medical men or consult cho-analysts, and many of the practices described in these chapters ct a minority only. This we say despite the fact that sex has many rrations, and the knowledge that in many lives, outwardly placid, strange flicts are proceeding. When that has been said, it may be acknowledged t those for whom it is written will find the book very serviceable: at es we have been amazed at the ignorance of medical men on sexual stions.

Jules Guyot's *Ritual for Married Lovers* (Douglas, 2s. 6d.) is a translan of a work written on the occasion of a royal marriage in 1859, but not lished for general use until 1883.

Professor Gilbert Murray's *Aristophanes* (Oxford Press, 7s. 6d.) carried back twenty years, when in a Greek class we read the *Clouds*, not with- embarrassment as we skipped as rapidly as possible over the obscenities, there was a solitary lady present. Of those obscenities Prof. Murray es a skilful explanation, if not a defence, in describing the phallic rites, n the *Kômos-Gamos* ending almost inevitable at one period in Greek rature and still prominent in many of the plays of Aristophanes. Prof. rray is a delightful expositor; he has intimate knowledge of the past, has always one eye on the present, and he has given us a very readable k. It ends with a sympathetic account of Menander, and a chronocal table.

The most delightful book of the quarter is Mr. Logan Pearsall Smith's *Reading Shakespeare* (Constable, 7s. 6d.). This will not surprise those uainted with Mr. Pearsall Smith's previous volumes, for his combina- of keen wit, delicate appreciation, and wide learning have won him y admirers. All these qualities are evident in this essay, which is tten with enthusiasm as well as with power to laugh at himself and rs, and even at Shakespeare. Students will welcome the book list, but re they turn to the books recommended, they will reach down the well- nbed Shakespeare once again—the finest compliment they can pay to writer of these stimulating pages.

n Mr. Edmund Blunden's Clark Lectures, *Charles Lamb and his Conmporaries* (Cambridge Press, 7s. 6d.), Mr. Pearsall Smith will be glad to eminded of Lamb's dictum when he first saw a tragedy of Shakespeare a fine vision brought down to the standard of flesh and blood". For e reason we found Mr. Blunden strangely "sticky" at the beginning, we began to enjoy him as we read on, even though it is true that no

writer on Lamb seems quite satisfying. The Lectures well bring Lamb's "infinite reverence" on the one hand, and his supremacy as ess on the other—Elia, Montaigne, and Bacon stand alone.

We confess to our shame that we have never met Jorrocks, or *Handley Cross,* or a single word of Surtees—one of the innumerable in our education of which we become more and more conscious as the y speed by. The reading of Mr. Frederick Watson's racy "Critical Stu *Robert Smith Surtees* (Harrap, 12s. 6d.) has determined us to repair omission at the earliest possible moment, and what more could be sai praise of a book than that!

Mr. Herbert Read's *The Innocent Eye* (Faber, 6s.) is a description his boyhood's home and his life during its first nine years. Mr. Read quite recovered the atmosphere of the Yorkshire farm of his childhood; verisimilitude over and over again impresses the reader acquainted v Yorkshire life of its time. It is not easy to dissociate early memory fr subsequent reflection, but Mr. Read, we believe, has succeeded in doing It is a pity that the simplicity of his sketch is introduced by a comp piece of verse, and by a weird painting by Marc Chagall. Mr. Read's ca are real, but never was cow like Marc Chagall's.

Thistledown (Blackwell, 5s.) contains more of Mr. David T. Smit "miscellaneous musings". They come from Yorkshire, and are the healt happy reflections of a sound mind in a sound body. They concern manner of things—men, gardens, birds, war. The reader will learn a g deal from them, and will reward Mr. Smith with many a chuckle.

Some of the sketches in Mr. T. Thompson's *Lancashire Mettle* (A & Unwin, 5s.) we read in the *Manchester Guardian,* and we are glad to them again. They have the authentic Lancashire note, and it does not the jacket's information to convince the reader that Mr. Thompson kn the inside of a Lancashire working man's home at first hand. He descr real life, with its mingled pathos and humour, and there is scarcely a f note from beginning to end of the book.

Miss Luella M. Wright's *The Literary Life of the Early Friends, 1 1725* (Columbia & Oxford Presses, 19s.) is apparently a thesis for a doct degree. It is commended by Dr. Rufus Jones, and gathers toget material in a way that will save much labour for future students. It is fortunate, however, that Miss Wright wastes much of her readers' tim making them turn to the end of the book for her notes. In a work research the authorities ought to be seen at a glance, especially when m statements that do not carry conviction are made. Miss Wright seem have a "King James version" complex; it is always cropping up, and are inclined to think that she gives it much of the credit due to the Gene translation. The Friends have always stressed literature, and it is inter ing to have an account of the work of what might be called the first Frien Publication Department. Dr. Wright brings out very well the systema way in which the Friends wrote and published their Journals, and describ their religious experiences in Confessions. In the same business-like wa they recorded their sufferings, and the mere threat of publicity was sufficie to deter a man who had threatened to pull down a wall so that his coa could pass through a Quaker burial ground.

> We may in love tell thee that we give to London an account of all we suffer, of all kinds, once a quarter, to be kept on record for ages to come have a view of, when we are dead and gone.

The latest volumes of the Library Association Manuals are of equal me with the four which have preceded them. Two experienced Librarians, M

Henry Quinn and Mr. H. W. Acomb, have compiled a *Manual of taloguing and Indexing* (Allen & Unwin, 10s. 6d.). All those who have do work of this kind will be tremendously grateful to them for their very actical counsel. We have rarely seen a book in which guidance was ven in so clear a way. Mr. W. E. Doubleday's *Manual of Library utine* (10s. 6d.) is packed with information, and it will not be long before s considered indispensable by librarians.

Mr. Wm. Freeman's *The Human Approach to Literature* (Nicholson & atson, 6s.) is an anthology, divided into twelve chronological sections, ch with an Introduction in which the selected writers take part in more less authentic dialogue. The selection is decidedly individual—Dickens, t not Thackeray, the Carlyles, but not the Brownings : perhaps, however, -. Freeman has his own idea of what is human !

The welcome accorded to Miss D. M. Stuart's *The Boy Through the es* has encouraged her to prepare a parallel book about girls. In *The rl Through the Ages* (Harrap, 7s. 6d.) Miss Stuart ranges from Akh-ten and Ur to Victorian England, illustrating her narrative with many rtraits, which help to make a charming book.

Mrs. Isabel Cameron's *From a Cottage in Pennycook Lane* (R.T.S., 6d.) contains homely and humorous stories which will prove specially eful to those who have to address women's meetings.

In *Jacob Across Jabbok* (Archer, 7s. 6d.) Mr. and Mrs. Landa give us Jewish novel of a kind that we have not seen for a long time. Writing th intimate knowledge, they show Jewish children growing up in Eng-nd from 1906, with parents who love their religion or who want to escape m it. All who wish to understand the Jews should read this story. It ll help them to decide how far there is a gulf fixed between Jews and ristians which none can pass over, and what hope there is of the conver-n of the Jews to Christianity. The Epilogue, with its picture of the wish National Home, is an artistic error, and it is only fair to say that we ve never met Christians who profess hatred of Jews because Jews ucified Jesus.

The time of Mr. John Collier's *Tom's A-Cold* (Macmillan, 7s. 6d.) is 05, the scene a wild and depopulated England, the result of war, pesti-ce, and famine. Civilization has been wiped out, and men live carious, primitive lives, knowing nothing of the country a few miles ay save that it hides another settlement which may be raided for women. st, treachery, savagery, murder, dominate the narrative, though there passages which seem entirely out of keeping, in which two of the aracters discuss political philosophy. The story is horrible, but it holds reader.

All Souls' Night (Macmillan, 7s. 6d.) is a volume of Mr. Hugh alpole's *parerga,* sixteen short stories, many of them published during course of the Herries saga. Those who are revelling in the saga will, think, feel that the short story is not the mode in which Mr. Walpole st expresses himself. They will, however, be glad to meet old friends m many of the novels, and perhaps especially Jeremy in "The Ruby ass", one of the best stories in the book. There are ghost stories, and e or two other attempts to give the reader the shivers, but, though Mr. alpole could not be dull, they do not rank with his best work.

"You can't be a Congregationalist and a literary artist". So says Mr. leon Clark, author of *The Bride* (Grayson, 7s. 6d.), through one of his aracters. Farewell, then, to the hopes and ambitions of many literary

aspirants who read these pages. But that is not all. If the world "w... peopled entirely by Christian saints",

> in the first place, art and science would come to an end. Nob... would want to read books or write them; nobody would pa... pictures or compose music; there would be no theatres, concert h... or museums . . . The saints are too busy doing good; they are too los... the ecstasy of contemplating God to care a single hoot whether pictures ... painted well or statues carved beautifully or not. Not only that. ... requires for its consummation a certain eager adventurousness of the s... a restless desire for beauty at any cost, which is entirely foreign to the sain... temperament.

Mr. Clark's story contains a long sustained attack on Christianity; a lo... defence of Roman Catholicism; and a long succession of sneers and je... at Congregationalism, which for some reason is to Mr. Clark the worst ... all forms of organized religion. As a novel we cannot say we found *T... Bride* convincing. The characterization is weak—there is consistency ... the personality neither of Sangwin nor Catherine: on the other hand, the... is coherence in the character of Fledgett which shows that Mr. Clark ... capable of better things.

Musical readers will greatly enjoy Miss Nora Kennedy's *Hero... Symphony* (Nicholson & Watson, 7s. 6d.), though they will probably fe... that both Clara Schumann and Gerta Linz are more real figures than t... heroine, the Countess von Leuermacher. Rutther, a temperamen... musical genius, is, perhaps, the best drawn character in the book.

Mr. Mordaunt Shairp's *The Green Bay Tree* (Allen & Unwin, 3s. 6... raises the question whether it is better to see or to read a play first. W... saw this play before it was published, and were sufficiently impressed by ... to preach a sermon on it. In this case we are convinced that the play ... better on the stage than in print, though it is well worth reading.

The appearance of Commander Stephen King-Hall's *Three Plays and ... Plaything* (Nicholson & Watson, 6s.) offers us the opportunity to comme... one who has made a name for himself as a powerful exponent of int... nationalism, especially to children; few of his contemporaries can ha... done as much to interest, inform, and enthuse young people about t... League of Nations and kindred matters. Of the three plays, only "B. ... One" has been produced, and it is not so good as the other two, "T... Republican-Princess" and "The Second Generation", which are not p... paganda and will not please the puritans. There is much pleasant satire ... the first of these, which in some ways reminds the reader of *The Apple Ca...*

Miss Sherland Quin's *Dragon's Teeth* (Harrap, 5s.) is a pacifist pla... the scene of which is an arsenal. The first two Acts struck us as being qu... effective, but the third, which consists of the visions of the sleep-walki... heroine, will, we think, be difficult to stage and to "get across". The pla... has been produced at Pasadena, California.

EDITOR.

Dr. Lukyn Williams's *Talmudic Judaism and Christianity* (S.P.C.K... 2s.) gives an excellent popular account of the Talmud, leading up to th... conclusion that it does give trustworthy evidence for the Judaism contem... porary with the *N.T.* The relation of this evidence to the statements about Judaism made by Paul and Jesus is then considered. The author concludes that Paul reached his antithesis of faith and works as a Christian rather than as a Jew, and that Jesus meant by "hypocrite" rather the superficiality of the "play-actor" than any such moral deception as we attach to hypocrisy. Neither conclusion seems convincing, but the little book is quite worth reading.

Myth and Ritual (Oxford Press, 10s. 6d.), edited by Professor Hooke, a distinct contribution to the study of the *O.T.* Its aim is to show that re is a "culture pattern" dominating the ancient religions of the nearer st—a ritual symbolizing the death and resurrection of a god, divine com-ts, sacred marriages, triumphal processions, interwoven with ideas of ngship, the food-supply, myths of creation, *etc.* The general theme is lowed out by experts in the different areas, *viz.*, Egypt (Blackman), bylon (Gadd), Canaan (Hooke), whilst the survivals in *O.T.* religion are nsidered by Drs. Oesterley and T. H. Robinson. Two essays on initiatory Rituals" (James) and the "Sun-Cult" at Jerusalem (Hollis) nd in looser relation to the general argument, though containing in-esting material and suggestions.

The book serves a very useful purpose in co-ordinating knowledge and showing the inter-relation of the religions of different areas. The pages aling with the new discoveries at Ras Shamra (Hooke), though avowedly ntative, are of special interest, since these point to an elaborate myth d ritual pattern existing on Canaanite soil, and thus at once raising the oblem of survivals in the religion of Israel. As to the actual extent of s, there will naturally be considerable difference of opinion amongst *O.T.* holars; the parallels and arguments here adduced are not always so con-cing as the writers claim, and there seem to be "maximizers" and inimizers" even amongst themselves. But there can be no doubt that y interesting possibilities of interpretation are opened up by the enquiry, d Professor Hooke is to be congratulated upon its initiation. All serious dents of the *O.T.* should read the book, most of which was given as tures in London and Oxford. The Oxford lectures were "sponsored" Professor D. C. Simpson, who writes the Foreword.

Dr. E. O. James's *Origins of Sacrifice* (Murray, 10s. 6d.) is an impor-nt and valuable book, which brings together a large amount of compara-e material, which would be otherwise available only from a whole library anthropology and documents for the study of religions. The range is mprehensive, and the work is well-done, though the English style is casionally careless. One definite constructive thesis runs through the ok and gives it a unity of purpose often lacking in such comparative dies, *viz.*, that (p. 219)

> In all its manifold modes of expression the fundamental idea in sacrifice is the promotion and conservation of life, and while this often entails the death, or destruction, of the person or thing offered, this is merely incidental in the process of liberating *life*.

e importance of this argument in relation to the Biblical ideas of sacrifice nich receive full attention) is obvious; substitutionary and penal theories "atonement" are thereby banished from rites in which they are often ongly found. At the same time Dr. James fully recognizes the signifi-nce of the moral and religious ideas which find expression in sacrifice at her levels of culture. He quotes with approval Dean Inge's remark at "Myth and cultus seem to be the untransparent middle term between spiritual and the temporal" and, as such, essential to the appropriation "our highest intuitions and experiences". This theme naturally opens into the important question of mediation in religion, though this is not rsued by the author. His own attitude is expressed in saying that the tory of ritual is the history of religion, and he remarks—without any clesiastical prepossession, and simply as a historian of ritual—that "in ery country where the Mass has been decentralized institutional religion n process of collapse" (p. 289). Such a remark is a stimulating challenge Protestantism, which arose through the vitality of moral and religious

ideas, and can never hope as a system of ritual to compete with Catholic when those initial ideas have lost their vitality.

H. Wheeler Robinson.

In a brief introduction to Dr. Ambrosius Czakó's *A Philosophy Religion* (Allenson, 5s.) Dr. Micklem, Principal of Mansfield College, tells us that the author is a Hungarian philosopher well known on the Contin but whose writings have hitherto appeared either in German or Magy This, his first philosophical book in English, has a good deal in it of author's own experience. He was a Roman Catholic but has become a P testant and writes as one who knows both types of religion from within. T greater part of his book is taken up with a comparative study of denomi tions, and his conclusion is that any denomination must be judged from standpoint of its value for the "conservation of the Christian character, moral development based upon dependence upon Jesus". As long as a practical religious life conserves this end, from the point of view of religio "it is a matter of no importance along what religious lines this realization sought". In the rest of the book we have brief discussions on the meani and possibility of life, the Concrete God—by which Dr. Czakó means t Incarnation—Atheism, and the relations between Religion and Theolog Brief as these sketches are, they contain much that provokes thought, a the fine spirit of the writer throughout commends his doctrine.

Dr. E. S. Robinson is a Professor of Psychology at Yale, and his *M as Psychology Sees Him* (Macmillan, 12s. 6d.) stands out as one of the b in the multitude of American writings on this subject. The first part of deals with Man's Nature, under such heads as Motives to Action, Hered or Environment, Learning, Thought, Rational Man, the Whole Man, a Mind and Body; while the second part deals with Psychology proper— aims, its deeds, and its follies. Dr. Robinson in the first part of the bo steers clear of a rigid behaviourism on the one hand and of Freudianism the other. He takes into consideration experience as well as behavio and he realizes that human personality, though it can only be studied fr its traits and forms of expression, is in the long run something more th the sum of these. The two chapters on the "Whole Man" and "Rational Man" are well worth study and admirably illustrate the ve real contribution which modern psychology is able to make to our und standing of ourselves. In the second part of the book Dr. Robinson very critical of various schools of psychology and of the comparativ narrow outlook which they involve. His own position is perhaps b indicated by what he says regarding the greatest of his predecessors :

> American psychology has known one actual genius—the beloved Willia James. Historians have sometimes criticised him because he did not have complete and rounded "system" of psychology. But James was not interest in that sort of thing. To him life and mind were multifarious and thrilling He was unwilling to be consistent simply in order that he might belong to School and have a slogan. Perhaps it is no accident that this brilliant intellectual leader should have remained outside the cults.

He has a worthy follower in the author of this book.

W. B. Selbie.

The caption on the cover of *The Speech that Moved the World* (Search Publishing Co., 4s. 6d.) tells us that its author, "Hegesippus", is

> a well-known *N.T.* scholar who has elected to be anonymous so that the revolutionary conclusions on the teaching of Jesus at which he has now arrived may be considered impersonally.

His little book interprets the Sermon on the Mount by reference to the

itical circumstances of our Lord's time and is designed to show that the mon is

> practical politics, once it is released from theological misconception . . . Christianity in its inception was not a new religion, but an integral part of the great Jewish patriotic and theocratic movement . . . Its avowed object was the establishment of the Kingdom of God on earth.

SYDNEY CAVE.

Elderly people may remember a delightful little book by the late Dr. lin Carpenter on *Life in Palestine when Jesus Lived*. The same subject andled at greater length and in the light of more recent investigations Dr. H. K. Booth, whose previous books, *The Background of the Bible* *The Bridge between the Testaments*, have been already commended in journal as being both scholarly and readable. The title of the present ture is *The World of Jesus* (Scribners, 8s. 6d.). It is a survey of the kground of the Gospels and begins with a description of the political, llectual, and religious environment of Jesus, in which the salient points well presented. The rest of the book is a progress from Nazareth and ilee to Jerusalem and deals not only with the everyday life of Palestine he first century, *e.g.*, its homes, its industries, its highways and by-s, but with the teaching of Jesus and the Messianic idea as l generally and by Himself. Altogether a very useful book for student, cher, and preacher.

A. J. GRIEVE.

Everything that Prof. John Macmurray writes repays careful study, and *erpreting the Universe* (Faber & Faber, 5s.) is no exception. It is a legomena to an Idealist Theory of Knowledge, and it clears the way for sh a theory by examining critically the various categories implied in hematical, biological, and psychological forms of thought. These are wn to be inadequate for the task of interpreting the universe. All the a supplied by "immediate experience" must be used, including our mediate experience of ourselves, and others, as "persons". The prob- to be faced by philosophy, indeed theology as well, is that of represent- our knowledge of the "personal" in idea. "This is the emergent blem of philosophy in our day." Altogether a brilliant book, one to specially commended to all students of philosophy.

Dr. C. De Lisle Shortt's *Influence of Philosophy on the Mind of tullian* (Stock, 4s. 6d.) is a book for those who are specially interested he writings and teachings of the Early Fathers. It sets forth in in-sting fashion the debt that Tertullian, one of the greatest of the Fathers, d to philosophy, especially to the teaching of Plato and the Stoics. This e book is another illustration of the fact that Greek philosophy, in large asure, provided the intellectual framework which the Christian theo-ians used for their view of the world as we have it in their writings. Of ecial value to the student of Patristic theology are the liberal selections en from Tertullian's writings.

JOHN SHORT.

The Rev. R. O. P. Taylor's *Does Science leave room for God ?* (Hodder, deals in a popular form with the question which seems to be always us, the relation of science to religion. The book is intended partly the younger generation, and it will be helpful to them and to others who e just enough acquaintance with science to be caught with the slighter uments so often used against religion. Mr. Taylor is tempted to in-le too much in a survey of this kind; although it is no doubt true that nce does leave room, *e.g.*, for the Logos doctrine, it might be better the purposes of this book to keep more to the main question. But Mr.

Taylor has a point of view. He writes interestingly, and will carry readers a long way with him.

Dr. H. P. Newsholme's *Evolution and Redemption* (Williams & gate, 8s. 6d.) is to some extent the continuation of a former book in w the author had defined a certain view of the relation of matter and sp the gist of the theory is that matter is in some sense an effluence (if might so call it) of spirit and exists in some form of combination wit and in such a way that spirit can to a considerable degree control or di matter. In this book Dr. Newsholme carries his theory boldly into regions of theology, and by testing its truth in an application of it to events of Christ's life and to Christian doctrine, he shows the consona of these with his own scientific conclusions. There is evidence in the b of extensive reading, and of scientific equipment. But whether thi really do hang together so completely the reader must judge. With being dogmatic, Dr. Newsholme feels that they do.

Mr. A. K. Hamilton Jenkin's *Cornwall and the Cornish* (Dent, 6s.) i very readable account of the Cornish folk, their country and their religi It contains many good stories and is full of touches of the real Cornwa The best chapters are those on "The Coming of Wesley", and as far they go they are a sympathetic and understanding bit of work. T appreciation of the lay preachers is very good, and it was pleasant to re again of Billy Bray, one of the raciest of his kind. But the success Methodism in Cornwall was owing to something deeper than Mr. Jen attempts to explain in these chapters, though there are hints that he is unaware of the real ground of the movement. The last chapters are Cornish folk-lore. One does not like to think that the old folk-tales nearly all gone: as Mr. Jenkin says, "There was in the old peop thought much of that beauty which poets seek, and many rare flowers the imagination, which the world of to-day . . . can ill afford to lose"

A. T. S. James.

Dr. Fosdick, in a Foreword to Dr. Rhondda Williams's *Faith with Fear* (Hodder, 5s.), rightly remarks that "in the endeavour to rational many Christian liberals have forgotten to be religiou This book makes it clear, if indeed it were not widely und stood already, that Dr. Williams is both rational, in the strict and most Modernist sense, and at the same time passionately a deeply religious. With a sincerity that is crystal clear he faces problem of Christianity as affected by twentieth century modes of thoug and triumphantly vindicates historic spiritual and moral values, while fe lessly repudiating what no longer fits in with an enlightened world-vie His religious outlook is wide enough to take in every human problem this sorely muddled world, and its centre is in Christ. Dr. Williams Christology might be described as Antiochene. He distinguishes betwee the divine Christ and the human Jesus, in whom the Christ achieved H most complete historical expression. He doubts whether, in the religiou as opposed to the spiritualist sense, there is to-day any such thing as direct experience of the risen Jesus. He deprecates the omission of th name of Jesus from Christian prayers as being something ungrateful, an pleads for the retention of the phrases "for Christ's sake" and "for Jesus sake". He is quite sure that Re-union would never work, as there mus always be room within Christianity for varying standards of belief an worship; and finally he refuses to admit that Christianity has failed though he recognizes that it still needs to rid itself of certain pagan el ments of thought and cultus. Altogether a robust and refreshing boo

ch presents the living gospel in modern terms, to be read with profit preachers as well as by listeners.

The Testament of Glory and other Johannine Studies (S.C.M., 3s. 6d.) brief exposition of the main ideas of the Fourth Gospel and the Johan- Epistles, characterized by those qualities of spiritual insight and ity of expression which we have learned to expect from the Rev. lym O. Griffith. Deliberately turning his back upon critical questions, writer invites us to approach the Fourth Gospel without prejudice, as were a recent discovery unearthed at Ephesus. He then succeeds in wing that it is an amazingly modern book, written for just such a time risis as that through which we are passing to-day. Preachers, teachers, busy men in general will find in this short book much that will help n to a new understanding of the Johannine writings.

The late Mr. W. Marsham Adams published two books on the ritual astronomical significance of the Great Pyramid. These are now united *he Book of the Master of the Hidden Places* (Search Co., 12s. 6d.), ed, with foreword, notes, and appendix, by Mr. E. J. Langford Garstin. aim is two-fold: (1) to show that the Great Pyramid, being the open b of the divine Osiris, is deliberately intended, in its interior arrange- ts, to conform with the successive stages of initiation into the mysteries et forth in the ritual of the so-called "Book of the Dead"; (2) to show , as in the case of the whole body of Egyptian temples, the dimensions he Great Pyramid form a definite and co-ordinated system based upon onomical relations.

The case is argued with much show of varied learning, but will scarcely y conviction except perhaps to the adepts in masonic and theosophical ticism. To say the least of it, most modern scientists would be nished at the extent of astronomical knowledge here ascribed to ent Egypt; similarly etymologists will be surprised to learn that the -name "Angle" is derived from the Egyptian symbol of the Sacred le, and that "Viking", in Egyptian, signifies an angle-dweller, *i.e.*, Englishman (the two words composing it are still preserved in English 'wick" = a place, and "kink" = an indentation)! Other similar nologies throw doubt upon the scholarship of the writer, who, by the , believes that Moses wrote *Genesis*. There is a misprint on p. 162.

E. J. Price.

A novel with a medieval setting by the author of *The Wandering olars* should be enough to excite even the most sober historical student; those who have read Mr. J. G. Sikes's recent study of the philosopher *r Abailard* will be specially glad that the subject of Miss Waddell's book ne man *Peter Abelard* (Constable, 7s. 6d.). Technically speaking, the k is about as blasphemous as is possible, which is as it should be; for of the author's purpose is to portray the blossoming of the pagan or anist spirit in the renaissance of the twelfth century.

What blasphemy was this that he was humming in the midst of the Passion?

Abelard: as for Heloise,

It was blasphemy, but her heart rose to greet it. She had found her God.

s Waddell tells the story of the lovers with depth and vividness, stress- though not unduly, the moral bewilderment it caused:

I ask myself how can that be evil when all the good that is in me is bound up with my love of you.

characters do not hesitate to speak with the poetry of Shakespeare or

of Coleridge, but it is part of her power that they do so without shade affectation. Most persuasive of all, however, is the rendering of the torical background, the rebellion of new life against "the faint perp frowsiness of unwashed rags". "Wherefore choose life", the words w ring through Heloise's mind during the vigil for Godric's soul, might be taken as the underlying theme of the book.

GEOFFREY F. NUTTALL

REPRINTS AND NEW EDITIONS.

One of the most attractive series of reprints is Cape's Life and Let (4s. 6d. each), in which new volumes are Dr. F. J. Foakes-Jackson's *of St. Paul,* first published in 1927, and Miss Viola Meynell's *Alice Mey* first published in 1929. Prebendary H. F. B. Mackay's *The Adventure Paul of Tarsus* (Allan, 3s. 6d.) has gone to a third impression, and a edition is out of the Archbishop of York's *Essays in Christian Poli* (Longmans, 3s. 6d.), first published in 1927. Pastor Wilfred Mono *Silence and Prayer* (Allenson, 2s. 6d.) contains 31 meditations in an E lish translation. It is interesting to have them as an illustration of Fren Protestant preaching. The Broadcast Addresses, *Science and Religi* are now obtainable in a paper cover (Howe, 1s.). Mr. H. I'Anson Fausse *Coleridge,* published in 1926, reaches another edition (Cape, 12s. 6d.), wh Tolstoy's *War and Peace* now makes three volumes in one in the Wor Classics (Oxford Press, 8s. 6d.). Crockett's ever useful *Satchel Guide Europe* now appears in a 52nd edition (Allen & Unwin, 21s.), the m being a special feature. Dr. Lauchlan Maclean Watt has reprinted poems in *The Tryst* (Allenson, 3s. 6d.) with additional poems to thos the first edition (1907).

Prof. J. C. Ransom's *God Without Thunder*—the author is a Rho Scholar now Professor of English at Tennessee—is now re-issued (Ho 4s. 6d.). Its conclusion can best be stated in Mr. Ransom's own word

> With whatever religious institution a modern man may be connected, him try to turn it back towards orthodoxy.
>
> Let him insist on a virile and concrete God, and accept no Principle a substitute.
>
> Let him restore to God the thunder.
>
> Let him resist the usurpation of the Godhead by the soft modern ver of the Christ, and try to keep the Christ for what he professed to be : Demigod who came to do honour to the God.

ALSO RECEIVED.

A. G. MACKINNON. *The Rome of the Early Church.* Lutterworth Press. 7s. 6d.
J. H. WHITEHOUSE. *Three Bembridge Fables.* Allen & Unwin. 2s. 6d.
BERNARD HOLLANDER. *Old Age Deferred.* "The Prevention of the Disabilities and Diseases of Old A Watts. 3s. 6d.
VINDEX. *Stunt Religion.* Archer. 1s. Satirical Verse on "Church-going without Tears".
The Vigil. Ludgate Circus House. 4d. An admirable compilation by Godfrey S. Pain "to help ol boys and girls to pray".
Prayer. Derek. 2s. A Song : Archbishop Trench's "Lord, what a change within us", set to music Josephine Hoyland.
From Messrs. Pickering we have another missionary biography, *Ann H. Judson* (1s.), and the follow stories : WINIFRED RAWLINGS, *The Furled Flag* (1s.); B. J. COOMBE HARRIS, *Round Life's Corners* (2 ESTHER E. ENOCK, *My Lady's Golden Footprints* (2s. 6d.).

LECTURES, PAMPHLETS, *ETC.*

REBECCA WEST. *A Letter to a Grandfather.* Hogarth Press. 1s.
T. W. MANSON. *The Foundation of Christianity.* Independent Press. 4d.
J. G. FRAZER. *Condorcet on the Progress of the Human Mind.* Oxford Press. 2s.
W. R. INGE. *The Eternal Values.* Oxford Press. 2s. 6d. Riddell Lectures.
H. H. JOHNSON. *A Short Life of Jesus.* Lindsey Press. 1s. "Religion : Its Modern Needs and Problems Series.
C. G. MONTEFIORE and I. I. MATTUCK. *Jewish Views on Jewish Missions.* Jewish Religious Union. 1 A discussion on "Why the Jews Have No Missions".
Dr. W. T. WHITLEY. *Calvinism and Evangelism in England, Especially in Baptist Circles.* Kingsga Press. 1s. 6d. A valuable paper.

PERIODICAL PUBLICATIONS.

London and Holborn Quarterly (April). Perhaps the outstanding article is Dr. . Wright's "Protestant Principles and the Methodist Church". The Rev. W. isley Brash writes on "The Oxford Movement", the Rev. A. D. Belden on e Principles of Christian Socialism", and Mr. E. E. Kellett on "Spinoza", ng other contributors are Prof. Humphries, Mrs. Rhys Davids, and the . R. N. Flew.

Hibbert Journal (April). Prof. L. de C. Richardson writes in defence of op Barnes and in reply to Dr. Edwyn Bevan. The Editor's subject is "On ing a Change of Mind", and Sir Alfred Ewing's "Science and some Social blems". Among other articles are Miss Underhill's "The Spiritual Signific- e of the Oxford Movement", Dr. Rudolf Otto's "In the Sphere of the Holy", s Petre's " Père Laberthonnière", and Dr. Crichton-Miller's "Religious elopment from Preparatory School to University". Philosophical literature rveyed by Prof. Dawes Hicks.

Baptist Quarterly (April). An interesting number opens with Mr. Seymour rice's extracts from Spurgeon's minute-books. Dr. Conrad Hoffmann pre- s "The Challenge of our Jewish Neighbours"—a good summary—and the . E. W. Price Evans writes on "Locke and the Spirit of Toleration".

The Church Quarterly Review (April). Mr. Cameron Mackay tells of "The d of the Lost Boundary" (Lebanon). Two articles seem to come from the t, Mr. N. Zernov's "Eusebius and the Paschal Controversy at the End of the nd Century", and Mr. C. Dyovouniotes's "The Principle of Economy". ng other articles are Dr. Lyttelton's "Two Excuses for Modern Irreligion" Dr. Sparrow-Simpson's "Bossuet and Leibniz on Reunion".

The Modern Churchman (March-May). Three interesting numbers, in which Editor discusses Dr. Henson and the Group Movement, and Dr. Edwyn an and Bishop Barnes. Among other articles are Dr. A. C. Bouquet's "The thian Movement and the Philosophy of Religion", Mr. R. Gardner's dernists and the Anglo-Catholic Centenary", Mr. Charles King's "Orphism Christianity", and the Rev. C. J. Shebbeare's "An Unsentimental istology".

Expository Times (April-June). The "Leaders of the Ancient Church" dealt are Origen (Dr. Emery Barnes), Cyprian (Dr. W. D. Niven), and anasius (Dr. Main). There are missionary articles by Dr. Nicol Macnicol, J. F. McFadyen, and Dr. Urquhart. Among other contributions which uld be noted are Dr. Garvie's "God and Grace" and Dr. T. C. Chao's "The e Year Movement in China".

The Friends' Quarterly Examiner (Fourth Month). "From the House of the r Winds" is as refreshing as usual. There is an important unsigned article "A Plea for a National Allotment Scheme" which describes the success that already attended the efforts of the Friends. Other articles are Dr. H. J. lbury's "Quaker Site Seeking in Amsterdam" and Mrs. Fogelklou-Norlind's ther and Fox".

The Search Quarterly (April) is a "Special Double Number Commemorating Nineteenth Centenary of Jesus Christ". Among those who contribute are hbishop Goodier, Dr. Geikie-Cobb, Dr. Marmorstein, Dr. Gow, and Dr. ert Eisler.

British Journal of Inebriety (April). The article in this issue is Dr. P. Wolff's cohol and Drug Addiction in Germany". There are 30 pp. of reviews.

Individual Psychology Publications (Medical Pamphlets, No. 7). This number alled *Individual Psychology and the Child,* and contains Dr. Leonhard Seif's dividual Psychology and Education", Miss Doris Rayner's "Individual chology and the Children's Clinic", and Frau Agnes Zilahi's "The Education he Infant".

The Common Room (March). Most of this number is taken up with a description of work being done in different places by and for the unemployed.

Social Service Review (March-May). The outstanding contributions in these numbers are Dr. H. J. W. Hetherington's "The Task of the Royal Commission on Unemployment Insurance", Mr. S. S. Bullock's "The Miners' Welfare Fund", Miss A. M. Marzials's "Emergency Open-Air Nurseries", and Mr. E. S. Davies's "The Unemployed Juvenile", which tells us there are 140,000 boys and girls between 14 and 18 out of work.

International Review of Missions (April). Two articles deal with "The Laymen's Foreign Missions Inquiry", one by Dr. K. S. Latourette, and the other by Dr. J. A. Mackay, critical of its theology. Mr. C. F. Andrews writes on "Missions in India To-day", the Rev. William Paton on "The Indian Missions of Fellowship", and Principal A. M. Varki, a member of the Mission, on "The Method of Fellowship". Dr. Oldham continues his study of Brunner.

World Dominion (April). There are few parts of the world which do not come within the purview of this journal. Once more the indigenous church ideals are set forth and there is a useful discussion on the value of mass movements. The Rev. Alexander McLeish writes on *Re-thinking Missions*—very critically.

The Evangelical Quarterly (April). Dr. H. G. Stoker has the first part of a long and important study of "Freud's Psychology and Conscience". The Rev. G. N. M. Collins discusses "The Oxford Group Movement"—a good article though Congregationalists will not recognize the Rev. B. C. "Plowbridge". Another important contribution is the Rev. E. C. Unmack's "What is True Religion ? or The Philosophy of Calvinism".

Yale Review (Spring). Though many articles deal with the political and economic situation, by far the most interesting contribution is Prof. Wallace Notestein's "History and the Biographer". Among other contributions are Mr. James Truslow Adams's "The Democratic Party in Office", Mr. Alvin Johnson's "Debt and the Devil", and Mr. A. G. Price's "Australia faces its Debts". Mr. Marquis W. Childs has an interesting story, "Youth and the *Pelican*".

The Harvard Theological Review (January). Most of this number is taken up with Prof. Maurice Goguel's "*Luke* and *Mark* : With a discussion of Streeter's Theory". Prof. Goguel's conclusion is that there were two different forms of Mark's Gospel, and that Luke used the older one and Matthew the one that has come down to us.

The Colgate-Rochester Divinity School Bulletin (March). President A. W. Beaven discusses The Future of American Protestantism. Two articles by Mr. H. B. Robins and Mr. D. J. Evans deal with *Re-thinking Missions*. The review section is useful, while there are extracts from sermons preached in the college chapel.

The Review and Expositor (April). Dr. W. O. Carver criticizes *Re-thinking Missions*. Dr. J. H. Rushbrooke writes on "Some Thoughts on the Values of Baptism and the Supper", and the Rev. W. E. Henry on "Public Worship". Dr. A. T. Robertson has a reminiscent article on "Broadus in the Class Room".

Anglican Theological Review (April). The main articles are Dr. D. A. McGregor's "The Mission of the Ministry", Dr. C. B. Hedrick's "Pageantry in the Fourth Gospel", and Mr. J. R. Crosby's "On The Canon Law". In "The Letter of Jesus Christ" Dr. E. J. Goodspeed shows how in the course of 50 years a modern document changes on reprint and repetition.

Religion in Life (Spring). This "Christian Quarterly", published by the Abingdon Press, N.Y. ($2 yearly, plus postage), is now in its second year. Among the English contributions to the present number are Dr. W. F. Howard's "The Modern Pulpit and the Preaching of the Word", Mr. Basil Mathews's "The World's Youth and *Re-Thinking Missions*", and Prof. H. H. Farmer's "Experience of God as Personal". Other names familiar to English readers are Dr. Fosdick, Dr. Douglas Horton, and Dr. Lynn Harold Hough. There are "two views" of the visit of the Oxford Group to Toronto.

CORRESPONDENCE.

ERNEST HAMPDEN-COOK : A MODEST SCHOLAR.

DEAR SIR,—Life and the public—and the Church—have their favourites. was not among them. He was little of stature and undistinguished. had been much bandied about by the "Master of the Show" and was popular with diaconates, as a glance at "List A" would reveal. From e of deeper insight he earned profound respect, but the half-educated pretentious, good at window-dressing, feared him : he had a way of g up to the counter and asking for goods not in the window which ld have been in stock.

"Hampden" had a pathetic aspect—a man of such colossal erudition ing about furtively and little honoured in distant places of the Empire back at home, from charge to boarding-school secretaryship, war ser- in Rouen to Greek New Testament editing (Weymouth), Central sion to Country Churches, Russian Famine Fund to Gaol Visitor, finally ing to "rest" at Cambridge among the colleges where his learned spirit ted ; then an entirely untrumpeted departure from this chary earth to a e generous scene.

Yet Hampden-Cook was a rare soul. He had imbibed a mighty draught is famous ancestors' Independency. He was soundly educated and read in three or four languages beyond his own. So exact a Greek nmarian as Dr. R. F. Weymouth singled him out to continue the care revision of his famous modern speech translation of the *New Testament* n the pen fell from his own hand.

Then "Hampden" never dithyrambed over any one, though he often ed praise, qualifiedly. When enthusiasts became lyric about prosperous chers and Chairmen's Addresses, the smiling little sphinx kept his own lsel, while nodding restrained approval. He was too exact in exegesis, ory, philosophy, and ethics, especially the last, to use superlatives.

Still, in mind and heart, he was "a veray parfit gentil knight". He was ingly self-conscious of his physical disadvantages and want of stature figure among the Adonises of the Congregational pulpit. He had no of hair worth talking of, or tossing about. He had, however, a deep solemn sense of vocation which he had resolved into a passion for going it doing any kind of good, like One Whom he intensely loved. He had wn ways of doing good, one of which was by issuing, always at a loss, ll brochures on moot and sacred topics, generally in correction of tical misconceptions of the teaching of Scripture, *e.g.*, about the ond coming". He used to have printed neat cards containing useful striking verses from modern poets, prayers of Saints, sage counsels masters of the religious spirit ; and these he posted to friends all over world.

He never forgot a friend from boys to patriarchs—especially the . His chief method of extending the Kingdom was by private corre- dence. He kept touch *literally* with hundreds of youths and followed movements over land and sea. Most war workers dropped touch after Armistice ; "Hampden" used the occasion to extend his list. Thus he overed his real ministry after sadly leaving many churches. He never ried while I knew his affairs. He dared not provoke any wife with so y books ("dust-gatherers") as he possessed and read. Naturally he med bachelor features. He used to come to "fraternals" carrying at one huge Gladstone bag crammed with theological and other volumes ; e often he carried two bags. And one never knew why, except that e men like to carry their family about with them.

"Hampden" was a lone spirit, yet how touchingly he craved for therly love. But never directly; you had to surmise it. He must found the world sometimes cold to his advances and that he was a s peg trying to fit himself into "triangular" holes. At last, this qu great soul, often misunderstood by those who only glanced at him, re passed from us to the country of the more perfect apprehension an more happily adjusted. Might a humble admirer, Mr. Editor, be perm to lay a flower or two on the grave of the comparatively forgotten gr a time when the pæans are being sounded at the departure of the deser eminent? Perhaps Robert Browning would allow the following fro own mighty "Grammarian's Funeral":

So with the throttling hands of death at strife,
Ground he at Grammar;
Still, thro' the rattle, parts of speech were rife.
While he could stammer
He settled *Hoti's* business—let it be!—
Properly based *Oun*—
Gave us the doctrine of the enclitic *De*
—Dead from the waist down.
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.

Yours truly,
J. G. PATTON.

WHERE ARE OUR BIBLICAL SCHOLARS?

SIR,—With great presumption I am venturing through you to add the Principals of our Colleges on a matter that I feel is of real importa though it is not often touched upon.

We have of late years been greatly and rightly concerned that coming ministers shall be as fully as possible equipped on the practical s and have been apt to demur at excessive concentration on Univer Degrees, especially in Divinity. This is very sound counsel, but I fe would be an irreparable loss if, when here and there a real "lad o' pai is discerned, he should not be encouraged to develop his gifts of scholar and sacred learning.

In past days it was our legitimate pride to know that we had amo us some of the most conspicuous biblical scholars in the land. I fear cannot be said to-day. We have no one who is the equal to any of great trio in Old Testament learning, Whitehouse, Bennett, and Gray. the sphere of the New Testament we have only, I think, Professor D who is a host in himself, and happily still a young man; but Mans College has had in recent years to call in two Presbyterians, Dr. Mof and Dr. Manson. Our Methodist friends rejoice in at least three men the first rank here, Dr. Howard, Dr. Vincent Taylor, and Professor J. Findlay.

In the other disciplines, Systematic Theology and Church History, are not so stricken. Principals Garvie, Franks, and Cave are mighty m and Dr. Bartlet, with you yourself, Sir, and Mr. Manning and Profes Whale, are towers of strength. Nor are we lacking in other directions, example, Social Service, Administration, and Missionary Service. But I said at the beginning, we are not where we were in Old and N Testament scholarship, and I hope some steady effort will be made regain our position. It will take at least ten years.

Yours very truly,
ANON.